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RELIGIOUS COMMUNICATIONS.

LIFE OF BERNARD GILPIN.

(Concluded from p. 350.)

MR. GILPIN's natural parts were very good. His imagination was lively, his memory retentive, and his judgment solid. By unwearied application he had amassed a great store of knowledge; but it was chiefly such as had some relation to his profession. His temper was naturally warm; but, through divine grace, he was enabled to correct this infirmity. Though his disposition was serious, yet he was usually very cheerful, and his behaviour was almost always frank and affable. He was a candid interpreter of the words and actions of other men; and when he spoke of them, he was particularly careful to say nothing which might prove unnecessarily hurtful to their reputation. To the opinions of others, however different from his own, he was very indulgent. He regarded moderation as one of the most genuine effects of true religion in the heart. He was therefore an enemy to all intolerance; and though he thought the opposition of the dissenters to the established church to be wrong, he thought it equally wrong to molest the quiet separatist. His regard to truth was strict and undeviating. He disdained all those little arts and evasions, which men are apt to vindicate on grounds of expediency; and his character in this respect came at last to be so well understood, as greatly to enhance his weight and influence with all who knew him. The lustre of his other graces was much increased by his unfeigned humility. To conquer pride, is one

of the highest triumphs of religion; and this conquest his religion achieved in a very signal degree.

One of the most remarkable features in the character of Mr. Gilpin, was his conscientiousness. Motives of personal convenience or present interest appeared to weigh as nothing with him. When he entered on the care of a parish, it immediately engrossed his main attention, even to the exclusion of his favourite pursuits of learning. He had naturally a strong propensity to retirement; but thinking the life of a recluse to be opposed to the principles of Christianity, he resisted this inclination, and would hardly even afford to old age the needful repose. Of popular applause, as far as it respected himself, he was regardless: he valued it, however, as a means of usefulness. The good-will of his people he felt to be one step towards gaining their attention; and on that account he prized it highly. He was bold in reproofing vice; and his unblameable life, and the seriousness and tenderness of his address, strongly enforced all he said. Knowing the low capacities and limited information of his people, he studied to adapt both the language and the arguments of his sermons to their apprehensions; and hence the effects of his preaching are said to have been often very striking.

When Mr. Gilpin first undertook the care of Houghton, he saw that the duties of the pastoral office were very generally neglected. The greater part of the clergy paid no attention whatever to the spiritual concerns of their flock; and of those who were not chargeable with the

utter disregard of their ministerial obligations, many expended their zeal in vehement opposition to the sectaries, and in defending the external constitution of the church from their rude attacks; while others were almost wholly occupied in discussing the more abstruse and speculative points of religion. Few manifested a due solicitude to see their people growing in faith and holiness. Mr. Gilpin's first care was to gain, if possible, the affections of his parishioners. To this end, without using any servile compliances, he "became all things to all men." He was kind and courteous to all. He bore with the infirmities of the weak, the violence of the passionate, and the doubts of the scrupulous. He was at the same time unwearied in his pastoral labours. He was not content with reading the prayers of the Church, and delivering a discourse to his people from the pulpit: he instructed them in private, and from house to house; and encouraged them to apply to him in all their doubts and difficulties. His sympathy won their hearts; and even his reproofs were given in so gentle and friendly a manner, that they did not offend in the degree which might have been expected. He devoted himself, in a peculiar degree, to the improvement of the younger part of his flock; thinking it a more hopeful task to rear them in habits of piety, than it would be to turn them from habits of vice when once contracted. For all who were in affliction, he entertained a lively concern; and he was so well skilled in the art of administering consolation to them, that he was always hailed in the house of mourning as a messenger of good. In short, as a minister of Jesus Christ, the progress of his people in the knowledge and love of God was his grand aim; and success in this object constituted the great source of his happiness.

Mr. Gilpin, however, did not confine his labours to his own parish, extensive as was the sphere of his exertion. Every year he used regularly to visit the most rude and

uncultivated parts of the northern counties, where he endeavoured to call the savage borderers, among whom hardly any other man would willingly have trusted himself, from their predatory course of life and irreligious habits, to a knowledge of God, and of their duty both as citizens and as christians. His warm and affectionate manner, joined to the plainness of his style, arrested their attention; and his efforts among them proved highly beneficial. In these excursions, which he generally made about Christmas, as he had then a better chance of finding the people disengaged, he often suffered great hardships, through fatigue and the severity of the weather. But he underwent all cheerfully, in the hope that it might please God to make him the instrument of good. His disinterested labours among them produced a general veneration of his name, even on the part of those who did not profit by his ministry. In consequence of this, when on one occasion his horses were stolen, it was no sooner known that they belonged to Mr. Gilpin, than the thief returned them, confessing his crime, and declaring that he did not dare to retain them after he had discovered who was the owner of them.

Nor were Mr. Gilpin's endeavours to civilize this people limited to itinerating among them. He used every year to bring several of their children with him to Houghton, and there he educated them at his own expense; a practice which tended much to lessen the prevailing barbarism.

In his charities he was liberal—nay, considering his means, I might almost say, profuse. Indeed, in his distributions he had no measure but the extent of his income. He called no part of it his own, but readily bestowed it for the service of others, not as if he were granting a favour, but paying a debt. His extraordinary benevolence gained him the title of *the Father of the Poor*, and made his memory revered for many years in the country where he lived. He appropriated sixty pounds a-year,

sometimes more, to the maintenance of poor scholars at the university. Every Thursday throughout the year, he caused a quantity of meat to be dressed for the poor; and had a supply of broth prepared for them daily. Twenty-four of the poorest were his constant pensioners. He always kept a stock of clothes by him, that he might clothe the naked while he fed the hungry. And he took particular pains to inquire into every case where he suspected distress, that the modesty of the sufferer might not prevent his obtaining relief. But the use to which he applied his money still more freely than to any other, was that of encouraging the exertions of industrious people, especially of those who had large families. When they lost a horse or a cow, and were unable to repair the loss, or were about to settle their children in the world, his purse was always opened to aid them. He likewise paid great attention to the state of the jails, and was not only anxious to give the prisoners suitable instruction, but to relieve their wants. He has been known to carry his charity so far, as, on the public road, to take off his cloak, and give it to a half-naked traveller: and on another occasion, when he was travelling, one of the horses in a team that was passing having suddenly dropped down dead, he presented the owner, who was much dejected at his loss, with the horse on which his servant rode; and the man hesitating, "Take him, take him," said he; "you shall pay for him when I demand the money." For his parishioners and their families, he kept, at certain seasons of the year, three open tables,—one for the gentlemen, one for the farmers, and a third for the labourers. Besides which, strangers and travellers always found at his house a ready welcome. At the same time, well knowing that frugality is the true support of charity, he regulated all his expenses with the utmost care and strictness. So much struck was the

great Lord Burleigh with the whole of Mr. Gilpin's domestic arrangements, particularly the methodical appropriation of his time and property; and with the rare union of economy and hospitality, of simplicity of manners and generosity of conduct, which he displayed, as well as with the superior nature of Mr. Gilpin's enjoyments, and the extent of the benefits he conferred on others; that he is said to have exclaimed, on leaving Houghton after a visit, "There is the enjoyment of life indeed! Who can blame that man for not accepting a bishopric? What does he want to make him greater, or happier, or more useful to mankind?"

It may be proper to remark in this place, that in detailing the itinerant exertions of Mr. Gilpin, and his particular acts of charity, it is not my purpose to hold him out as the indiscriminate object of imitation. As times and circumstances vary, we must vary the expressions both of our zeal and charity. It is the spirit that actuated him which I am chiefly anxious to recommend: and I have recorded the instances in which that spirit was displayed, rather to prove the strength of principle which produced them, than to point them out as indicating the best mode in which the same principle may be now exerted.

But no part of his character deserves more to be recorded, than his fervent piety. This indeed was the source and support of all his other virtues. Religion he regarded as his main concern on earth. The attainment, therefore, of holiness, both of heart and life, became his chief, his invariable study. In all his investigations of religious truth, he considered himself as pursuing the means of acquiring a greater conformity to the will of God. And when his views, whether they had respect to his belief or his practice, were once settled by a diligent examination of Scripture, they became from that time his principles and rules of action. All about him

was Christian, formed on such motives and directed to such ends as Christianity requires. It was his daily care to do the will of God; and on his providence he placed an undeviating reliance in every changing circumstance of life; being easy, resigned, and even cheerful, under the heaviest trials. Such trials he viewed as sent by God, to bring us to a sense of our misconduct, and to quicken us to a more devout and holy life: he therefore made them the occasion of more than ordinary assiduity in examining his past life, in order to discover in what point of duty he had been chiefly defective.

But, amidst all this progress in the divine life, one is struck with the humility, nay, with the abasement of soul, which appears in some of his letters. His distrust of himself seems to have kept pace with his confidence in God; and the grief of mind which he expresses on the occasion of any failure in duty, or any transgression of the law of God, gives a lively idea of a heart deeply humbled, and even broken, on account of sin.

An extract from one of Mr. Gilpin's sermons still extant, will afford the reader some idea of his doctrinal views.

"After that our first parents," says the preacher, "through disobedience and sin, had blotted and disfigured the lively image of God whereunto they were created, and might have lived alway in a conformity to the will of God; man was never able to apply himself to God his Father's business, nor yet so much as to know what appertained thereto—'the natural man,' saith St. Paul, 'perceiveth not the things of the Spirit of God'—till Christ, the very true image of God the Father, did come down and took man's nature upon him: which descent, as he declareth, was to fulfil for us the will of his Father; that 'like as by the disobedience of one man many were made sinners, so by the obedience of one (Christ) many might be made righteous, what time as he became obedient

unto death, even the death of the cross.' Which obedience, lest carnal men should challenge to suffice for themselves, howsoever their life be a continual rebellion against God and his holy will, such as there be a great number and hath been in all ages, St. Paul wipeth them clean away, saying, 'Christ hath become salvation,' not to all, but 'to all them that obey him.' Let no man, therefore, flatter and deceive himself. If we will challenge the name of Christ's disciples, if we will worthily possess the glorious name of Christians, we must learn the lesson of our Master,—to be occupied in our heavenly Father's business; which is to fly our own will, which is a wicked and a wanton will, and wholly to conform ourselves to his will, saying, as we are taught, 'thy will be done.'"

"Such," to use the language of Mr. William Gilpin, of whose account I have availed myself throughout the whole of this sketch; "Such was the life and character of this excellent man. A conduct so agreeable to the strictest rules of religion, gained him among his contemporaries the title of the Northern Apostle. And indeed the parallel between him and St. Paul was striking. His quitting corrupt doctrines, in the utmost reverence of which he had been educated; the persecutions he met with for the sake of his integrity; the danger he often ran of martyrdom; his contempt of the world; his unwearied application to the business of his calling; the extensive field in which his labours were employed; and the boldness and freedom with which he reproofed the guilty, whatever their fortunes or their stations were; might justly characterize him a truly apostolical person." S.

To the Editor of the Christian Observer.

IN the sixth volume of the *Christian Observer*, p. 90, the criticisms of Mr. Frey on Matt. ii. 23, "He shall be called a Nazarene," were

offered to the public; and it appeared from his statement, that the passage was a great stumbling-block to the Jews. Permit me, therefore, to offer to your consideration the following observations on that text.

First. The word *Nazwpauc* signifies both a Nazarene, and a Nazarite, as is proved by Parkhurst in his Greek Lexicon. Hence it may be inferred, that when the Messiah was called a Nazarene, he was at the same time actually styled a Nazarite, although he received a name which no man understood but he himself.

Secondly. The appeal to the *prophets*, that the Messiah was to be called a Nazarite, is neither a quotation from any *one prophet*, nor an exclusive reference to any inspired writer. It is a general appeal to more than one prophet.

Thirdly. The argument of the Evangelist in proof that the Messiah should be called a Nazarite, may be of the same nature with that contained in Matt. ii. 15; that is, it may be the application of a type, and not of a prediction solely relating to the Messiah. Comp. Hos. xi. 1.

Fourthly. This leads us to consider whether the Nazarite may not be an eminent type of the Messiah. Let us first consider the character of Samson. "The child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines." (Judges xiii. 5.) Still it cannot be *demonstrated* that Samson was a type of the Messiah, however probable it may appear to Christians. I shall therefore pass on to the next great Nazarite.

It must be observed, that during the time of the Judges the children of Israel possessed neither a series of prophets nor of Kings. (Acts iii. 24; xiii. 20). In short, their condition before the birth of Samuel seems most strikingly to have corresponded to their state immediately before the advent of our Lord. But now a regular series of anointed prophets and kings was to commence.

How naturally, then, may we expect a grand typification of the sublime offices of God's Anointed! And so, in truth, shall we find a remarkable prefiguration of the Messiah in Samuel, the second Nazarite, the first of the series of anointed prophets. Let the reader only compare the songs of Hannah, and of the blessed Virgin, and observe that the name of the *Messiah* is for the first time found in the song of Hannah; and he will be led to think that the Nazarite Samuel, the first of the anointed prophets, was a grand type of the Messiah. The word *anointed* (1 Sam. ii. 10) comprehends the kings and prophets of Israel, and signifies the royal and prophetic offices of the Messiah. The Jews themselves do not deny that the Messiah was here intended. See Patrick's striking remarks on the place.

It is probable that the typical history of Hannah and Samuel is applied by Isaiah (ch. liv.) to the Messiah. Comp. ver. 6, with 1 Sam. i. 15; and 1 Sam. i. 11, with Rev. xii. 5.

Thus I trust it appears, that the Nazarites, who delivered Israel from the Philistines, were successively types of the Messiah; and Samuel especially a figure of him, as born miraculously into the world, and separated to God from his mother's womb. How properly then is the reference to the prophets made in Matt. ii. 23! The evangelist touches the string which communicates with the harp of Hannah; and, lo! the songs of Hannah, and of the mother of our Lord, harmoniously celebrate the glad tidings of the Messiah, and each is illustrated and confirmed by the other!

I shall only add, that I cannot persuade myself that it was altogether by chance that the charge against St. Paul, of being a Nazarene, was attended with such circumstances, as might almost lead one to doubt whether the sect of the Nazarenes, or that of the Nazarites, which word properly signifies a

sect or heresy, was intended. I have been sometimes tempted to think, that St. Paul in his apology seemed to point out that the Christian was the *true spiritual Nazarite*; seeing that St. Paul was apprehended in the act of purifying himself as a *Nazarite*. But here I pronounce not.

I should be happy to have the sentiments of any of your correspondents upon this text, as from its situation, in the very threshold of the Gospel, it has frequently been a stumbling-block to unbelievers.

PHILO-JUDÆUS.

FAMILY SERMONS. No. VII.

1 John v. 18.—*Whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

IN these words St. John describes the happy state of one who is born of God. Observe the term: *born of God*, and *begotten of God*. It is not said that all mankind keep themselves from that wicked one, so that he toucheth them not; on the contrary, the whole world is said in Scripture to be under his dominion: he is “the god of this world,” “the prince of this world,” “the spirit that ruleth in the children of disobedience.” They only who are begotten of God, are redeemed out of the world, are freed from Satan’s yoke: they belong to another kingdom, have another prince to reign over them, are subject to other laws, and are delivered from the power of Satan.

Here, then, we have a grand point of difference, between those who are true Christians, who are truly baptized with the regeneration of the Holy Spirit; and those who, though they have been outwardly baptized and are called Christians, are still of the world. These last are subjects of Satan; are guided by him; led captive by him at his will; and will dwell with him for ever, if not saved by the power of Christ. The others

were once indeed in this state; they were servants of sin, without God in the world; but they are now delivered from it, and are become the servants of Jesus Christ. They have renounced the devil and all his works; and they look on themselves as now bound to serve another master, even Christ, with their bodies and souls, which are his. Agreeably to this, at our baptism we all solemnly promise to renounce the devil and his works; that is, we refuse, we forsake, we cast him off, so as to have no farther concern with him; and we declare, that from this time forward, through divine grace, we will serve him no longer.

What melancholy thoughts present themselves to us while we consider the *origin* of Satan, his work, and the power he has over the world. Satan and his companions were once bright spirits before the throne of God; holy and benevolent, loving God, and beloved by him. But they sinned; and having sinned, they could not be permitted to stay in heaven. The harmony of that place would have been spoiled, its glory would have been darkened, its happiness would have been ruined, had one sinner remained there. Sin is like a pestilence, which spreads havoc and ruin through the noblest works of God. It is an awful sentence, but it is a just one, that nothing unclean or unholy shall be suffered to enter heaven. It is a just one; because we see what misery one sin has brought upon this earth. It was a paradise, it is now a desert;—it was the abode of peace, happiness, innocence, and purity; it is now polluted by every crime and filled with every misery, a scene of ruin and guilt, and a school of preparation for hell itself. The wicked themselves must think it unreasonable that they should, in their present state, be admitted into heaven. The happiness of heaven would be at an end, if sinners were to be admitted into it. Our nature must be changed, divine grace must be communicated, and the soul must be

sanctified, before we are permitted to enter into that holy place. Satan was cast out of heaven for one sin; Adam for one sin was driven from paradise; and how can those, whose sins are innumerable, expect to gain an entrance into that very place which is the seat of the throne of God? How necessary, then, is that change which baptism signifies; and how necessary is it that we should fulfil the vow, made in baptism, of renouncing the devil and all his works!

The devil and his angels, when driven from heaven, set up their empire upon the earth. He found our first parents innocent and happy in paradise: he tempted them, they fell, and were expelled from paradise. The glory of God was withdrawn from the world, and his presence taken from man. Man became a wanderer upon the earth. He begot children in his own likeness. His first-born son became a murderer, thus shewing that he was of his father the devil. The earth was soon filled with violence and crimes of every kind. Satan set up his throne in it, and the nations of the world yielded themselves willingly to his government.—Oh that I could sufficiently impress on the minds of my fellow-sinners, the misery of such a state of subjection to Satan! Has he indeed set up his empire in the world? May it be said to be his own, on account of the numbers in it who are subject to his power? Do we see that every child of man is prone from his youth to do the works of the devil; that he shews himself to be born with a sinful nature, and therefore with a resemblance to Satan? And is not this an awful state? Does it not loudly call for the compassionate regard of every feeling heart? Men are accustomed, indeed, to make very light of the devil: his name is familiar in our mouths, and serves to point a joke, or heighten our mirth. Such is our profaneness!—a very striking proof how much men are under the power of Satan, when it is so little matter

of grief to them; when they can so sport with the damnation of hell, and make so light of the power of Satan. But reason, as well as Scripture, gives us a very different view of the matter. Allow only that there is such an evil spirit; that his business is to tempt, to accuse, to go about like a roaring lion, seeking whom he may devour; that all who remain under his dominion are to be shut up with him in torment for ever:—allow but this, and can there be any thing more afflicting and melancholy? A servant of Satan—and such, alas! are all, till Christ has made them free—is here doing the works of Satan, fulfilling the same designs, partaker of the same nature, influenced by the same desires, growing more and more into a likeness of him; in short, becoming more and more fit to be a subject of the prince of darkness in hell, the peculiar place of his kingdom. What can be more afflicting, than that there is such a state, and that we are all subject to it?—But from this state it is the business of Christ, and of his Gospel, to set us free. The end of our admission into Christ's church by baptism, is to deliver us from Satan's dominion, and to make us subjects of Christ, children of God, and heirs of the kingdom of heaven. In the regeneration, of which baptism is a figure, we are taught to consider ourselves as separated from Satan, and as having renounced his power and authority. We “renounce the devil and all his works.”

Now, it is true that all sin is the work of the devil, as far as his tempting us to it may make it *his*. It is also true that there are certain sins, such as pride, malice, envy, and the like, which may more properly be called *his*, because they were in him first, and in the worst degree. Nevertheless, by the works of the devil, as distinguished from the lusts of the flesh, I conceive is meant such sin as has a peculiar reference to the devil's kingdom, all those sins by which the devil supports his dominion. This, indeed,

is only taking a somewhat different view of the same thing; for all sin, of every kind, tends to support the power of the wicked one. He therefore who is born of God, and of whom it may be said that "he keepeth himself and that wicked one toucheth him not," seeing that it is by sin that the devil maintains his authority over us, has resolved, through divine grace, that he will practise no sin, and that neither in him, nor by his means, shall Satan hold dominion in the world. He perceives that it is by the general countenance given to sin that Satan upholds his power: he therefore takes care that neither by his example, nor influence, shall that power be supported. Seeing, further, that the devil maintains his influence by various lying artifices, such as superstitious usages, idolatry among the heathens, false worship among the papists, infidel doubts, faith in charms, and such like; he not only will not give into these things himself, but he does all he can to discourage them in others. He likewise not only has no hand in those persecutions against the Church of God, by which the devil attempts to support his kingdom, but he is anxious to forward every appearance of true religion and grace in others, and to encourage them in a sincere and open profession of the faith of Christ crucified. Conscious, also, that it is by ignorance that the devil chiefly prevails, his kingdom being a kingdom of darkness; the true Christian endeavours, as far as it is in his power, to make the Bible known and read, and to bring all men acquainted with the truth as it is in Jesus. He instructs, as far as he is able, his children, his servants, his dependants, in the knowledge of God. In fine, he uses all his authority and influence in opposing the designs of Satan, and putting a stop to the increase of his kingdom; being firmly resolved to consider himself no longer as his servant, but as bound to resist him, to renounce his works, and to allow

himself in nothing by which Satan labours to keep possession of his government over the world.

Thus much for the explanation. Let us now come to the improvement.

1st. Have we thus renounced the devil? Can it be said of us, that in this sense we keep ourselves, and that wicked one toucheth us not? In order to answer this question, let us inquire whether we have ever been led to see, by the light of Scripture, how absolute a dominion he holds over the world, and how he leads all those, who are not delivered by Christ, captive at his will? Have we seen ourselves to be in this state by nature? Have we examined our hearts, and been astonished and grieved to find how much power the prince of darkness has held over us? Has this examination filled us with dread; with an earnest desire to be delivered from his power; with a hatred of his suggestions? Has it put us upon inquiring diligently into the power of Christ to save us from his yoke? And has it made us endeavour to win others from his kingdom to become subjects of the Lord? Have we, in short, seen, hated, and forsaken the kingdom and works of the devil? This cannot be the case if we are still living in the commission of any known sin; for the Scripture declares, "who-soever committeth sin, is of the devil," belongs to him, is his servant and subject; and "whosoever is born of God, sinneth not, and that wicked one toucheth him not." Here, then, is a test. Are we not only free from the outward and more gross sins of drunkenness, swearing, sabbath-breaking, impurity, covetousness, revenge, lying, &c. &c.; but are we labouring to purify our thoughts and affections; to be holy, as He who hath called us is holy; pure, as He is pure? Can we say that sin is the great enemy whom we are daily engaged in combating; that we do not allow it any harbour in our breasts;

that it is our daily endeavour to overcome it; that for this purpose we seriously read the word of God, we pray earnestly, we watch against our corrupt nature, and we seek to be renewed in the image of Christ our Master? If God, who searcheth the heart, knows that we can justly say so, it is well; we have then reason to hope that we have passed from death to life, and are no longer servants of Satan, but subjects of the Lord Jesus Christ.

But if the case be different with any of us; if conscience testify to any that he is living in sin, then is he still of the devil; for the word of God declares that all such persons are under the power of the devil, are indeed his children, his property. And is it not plain that this is the case? For is not every sinner doing the work of the devil, and promoting his cause and interest in the world? He encourages others in sin, perhaps forces or deceives them into it; tempting and enticing them to commit it, laughing at their scruples, and turning into ridicule those who inquire what they must do to be saved. In short, he is engaged, as the devil is, in promoting sin in the world, in discouraging true godliness, and in weakening, or overturning, the laws and authority of Christ. Does the sinner care, though Satan have the upper hand in the world? Is he at all distressed that Christ is so little known and loved? How plain is it that he is under the dominion of Satan and doing his work!

And now, what says conscience to this inquiry? Are we, or are we not, renouncing the devil and all his works? If we are not the declared enemies of the kingdom of Satan; if we live in the practice of sin; if our examples encourage it; if we are opposers or despisers of serious godliness; it is manifest whose subjects we are, and that we have not yet separated ourselves from Satan and the works of Satan.

And now, shall I need to say any thing more to such as are convinced

in their own consciences, by what has been said, that they are the servants of Satan? To think of being in subjection to him who is the avowed enemy of God, and who finds his pleasure in our ruin; to think of serving his interests, of being employed by him as instruments in promoting his designs in the world, and opposing those of God and Christ; to think of hindering and wounding the cause of that gracious Saviour, who came and died to save us;—to think of this, what need of arguments? What can be said more? Oh! if men would but think who it is they serve, and what dishonourable services they are employed in, they could not be easy; they would by grace change their master, and flee unto Jesus to deliver them from the power of the devil. May the Lord God Almighty enable you to do so.

And as for those described in the text as born of God; if there be any such here, I would ask them, Can you, the children of God, the followers of that Saviour who hath delivered you from the snares of the devil; can you stand by and see these your brethren led captive by Satan, employed in his work, and going down to his dark and dreadful habitation? Can you see this, and not mourn over them, and pray for them? If you have any love for Christ, or for them; if you wish to see them with you in the bosom of Abraham, pity them, and pray for them. You know their time is short: how suddenly may they be cut off! And how dreadful will it be for them to appear at the tribunal of Christ, as the friends and servants of Satan, and his enemies! Surely you cannot be lukewarm or indifferent in such a cause. It is the cause of Jesus; it is the cause of Jesus against Satan. Why are we so backward in our Master's service, when the servants of Satan are so bold in their master's cause? Let us look at our children, our friends, our neighbours, our fellow-men: and if we value their eternal

interests, let us stand forth on the Lord's side in a wicked world; let us plead his cause, and try what we can do to advance his kingdom. If it be but a little, yet, in such a cause, it is honourable to do any thing. Consider that the world is divided between the two parties, and that there is a warfare between them: which part will you take? And remember how unfit you will be to be owned by Christ at the last day, if you do not now labour to promote his cause in the world.

To the Editor of the Christian Observer.

I CANNOT but commend the general spirit of liberality which is manifested in the pages of your miscellany. You have professedly given a free admission to temperate discussions of various doctrinal sentiments in religion; and many papers and reviews of books have appeared, which clearly shew, that you take considerable interest in these debates. Though I am not very fond of an over-“highly rectified spirit of orthodoxy,” in popular and ministerial addresses to mixed audiences; yet it is allowable, I think, especially where instructors themselves may wish for information, to enter into these subjects more minutely, in treatises professedly adapted for doctrinal illustration. I must request it to be distinctly understood, that I value doctrines, and lucubrations on them, only so far as I deem them calculated to inspire a right spirit towards God, and to produce upright conversation. I must therefore acknowledge, that some persons have given too much time and importance to these subjects, without sufficiently proving and insisting upon their practical utility. If the mind be not spiritually enlightened, as well as the judgment informed; if the heart be not savingly changed, the affections fixed on God, the passions properly subdued, and the conduct reformed; it is of little avail to have just no-

tions; as they will only increase our awful responsibility, without enabling us to give our account with joy.

I feel pleasure in perceiving that the *Christian Observer* is so much of a mind with myself in this particular; and I augur favourably from this circumstance, that a few shades of difference in our judgment on some points, of confessedly minor importance, will not impair that charity, which “hopeth all things, and thinketh no evil.”

You have occasionally given encouragement to, yea invited, the different combatants on the Calvinistic controversy, to enter the lists and deliver their opinions, in a Christian spirit, on that subject. And I have no great fault to find with the manner in which you have generally sustained the office of umpire, which you have assumed, between those parties. You have judged, and perhaps rightly, that the more they know of each other's sentiments, the nearer they will approach; at least, may be led to think and to speak less unfavourably of those who differ from them. There is, however, in my judgment, a little obliquity to be found in your censorial chair. You do not act quite fairly in dictating the *mode*, as well as judging of the *execution*. It doubtless ought to be competent to any person to choose his own ground, and to adopt any method (supposing it to be fair) which is best adapted to prove his point. If this is not allowed, the field of exertion is greatly narrowed, and a whole park of artillery may be laid aside as useless. This certainly cannot be considered as equitable in any person professing only to give the gymnosophists fair play, and free scope for their different powers. You will probably perceive that I allude to your pretty constant endeavour to discourage what you are pleased to term philosophical reasonings in matters of religion; and you especially have an eye to the way in which Jonathan Edwards,

and, after him, many persons called Calvinists, have attempted to establish their ideas of free-will and moral agency. Very few papers bearing this image are found in your magazine; and the reason may easily be guessed at, from the frequent hints of disapprobation which you throw out. I have, however, for many years weighed this subject well, and in all directions, and find no reasonable objection against its introduction. And sure I am, that the *Christian Observer*, who philosophizes in almost every other mode upon religious subjects, should be the last to forbid it*. No evil can arise, if it be not made too much of, resorted to on all occasions, or taught in a scholastic manner in the pulpit.

The advantages of this system are great and many. In the first place, Euclid's theorems do not bear a more demonstrative character: in the second, it embraces and reconciles the *whole of Scripture*, in its full, plain, literal meaning. What may be called the Gospel of the Scriptures, every one allows to be most congenial to the spirit of these doctrines. But, whatever surprise it may create, there are no "Anticalvinistic texts" upon this system. The law and government of God; the end of law, and the necessity and use of means; are easily proved to be consistent *only* with this scheme. There perhaps will be *insulated* texts, which will have their difficulties whatever system we embrace, and if we adopt no system at all; but certainly there is no *class* or number of texts, which do not

* There surely is a wide difference between philosophizing respecting the designs and operations of the Almighty, and the abstract truths which are revealed in Scripture; and philosophizing respecting the motives and actions of man, and the effects produced by certain views of religious truth on human conduct. The former, we conceive to lie beyond the proper province of reasoning, and to rest entirely on the Divine declarations: the latter, being the subject of observation and experiment, may very fairly employ, and indeed ought to employ, our reasoning faculties. *EDITOR.*

bear with all their weight on the various but corresponding pillars of this building. The wild notions of some, who call themselves Calvinists, sufficiently refute themselves; and their antisciptural phraseology ought to alarm the fears of every one who embraces them. This system may fairly be called a moderate species of Calvinism; and is *that alone*, so far as I know, which stands on "*both its legs*:"—All good is of God, all evil of ourselves*. The Arminian system, its advocates confess, is attended with difficulty: I would say, with insuperable difficulty. And your own milder scheme is nearly as embarrassing when it meets the Scriptures. Even the *Christian Observer* is obliged to "qualify" the doctrine of election, before he can receive it heartily†. In the third place, the effect of this system in the Christian world is a high recommendation. It is a sword with two edges. The opposite errors of the self-justiciary, and of the antinomian, as well as the wildness of fanaticism, never met so complete a refutation. The most successful modern writers, both in and out of

* It is not a little remarkable, that some of the champions of Arminianism in our own days—we particularly allude to Wesley and Fletcher—make this very proposition the basis of their system. *EDITOR.*

† We are persuaded that our correspondent did not intend to misrepresent what we have said. The passage to which he plainly alludes is contained in our last volume, p. 790. We there say *nothing* of our being "obliged to qualify the doctrine of election, before we can receive it heartily;" nothing even like this. We are arguing against the views promulgated on the subject of predestination by some *Arminian* divines; and, after shewing their inconsistency, we add; "Surely it is better to qualify the general doctrine of predestination, than first to give it the utmost degree of strength, and then to endeavour to obviate objections by making a partial application of it." And if our correspondent is anxious to know what qualification we had particularly in view, we will inform him: it was precisely that qualification which he himself has introduced. "All good is of God, all evil of ourselves." *EDITOR.*

the establishment, against the above and other dangerous errors of the day, are evidently disciples of this school. I do not, indeed, see how many pernicious errors can fairly be overthrown upon any other principles. Whether or not, however, this should be thought to be the case by the Christian Observer, it is the firm persuasion of a numerous body, that it is so; and that no objections of any amount are found attached to this system. Indeed, there is no weighty objection that can be brought against it, which does not, *as to that very objection*, apply to the Arminian sentiment as well. So that, *in urging it*, the objector *opposes himself*.

You have lately joined the author of "*Zeal without Innovation*," in lamenting it as a desideratum; namely, a thoroughly able and judicious Calvinistic writer*; one who grasps the whole subject, enters deeply into the question, meets the objections fairly, is decidedly pious, is humbly and fairly subject to Scripture authority, and fearless of the consequences of asserting the whole truth, &c. Without the least hesitation, my mind immediately, upon reading the case alluded to, suggested, Such an author is Jonathan Edwards. *In this opinion*, every person I am acquainted with, who is deeply conversant with that admirable writer, *concurs*. The qualifications demanded by the above gentleman in order to claim even a reading at his hands, are very high, and somewhat unreasonable (as they so rarely occur in the same author); they are, however, as near-

* Our correspondent again misrepresents us, unintentionally we doubt not. We did not say that we wished for some judicious Calvinistic writer, who should grasp the whole subject, &c.; but that we wished to see some writer, who (without systematically embracing either Calvinism or Arminianism) should grasp the whole subject, &c., "and meet the main difficulties on the Calvinistic question in a way satisfactory to those who regard with equal reverence every part of holy writ." Vol. for 1803, p. 791. EDITOR.

ly as one could expect, or even wish, found in Edwards. What, therefore, you wish for in a Calvinistic author, Mr. Edwards *is*; and what you so earnestly desire to see performed, Mr. Edwards *has* performed. At least, this is the judgment of all persons I know, who are thoroughly acquainted with Mr. Edwards's writings.—The great thing that *I wish* in this communication is, the *publicity* of this sentiment. It is greatly to be desired that it were universally known, that Calvinists consider it a waste of time in Arminians to raise an outcry, talk high, and make great demands, till they have answered Mr. Edwards's "*Essay on the Freedom of the Will*." That book, without descending to particulars, is a key to the whole controversy. Yet, marvellous as it may appear, it yet remains without any thing which can be called an answer. I earnestly therefore request, in justice to Calvinists of this class, that you will let this testimony stand in your Magazine on their behalf. I am not desirous, sir, of prolonging this debated subject, or of becoming a controvertist myself; but I am exceedingly desirous that an antidote to the demand made by yourself and the author of *Zeal without Innovation*, may appear in the same vehicle which has carried, with such ostentatious parade, that requisition abroad.

B. K.

P. S. There is another thing which you have taken up against Mr. Edwards, I think very hastily, and very unfairly. In your review of Ingram's *Strictures on Malthus*, though you have not named him, I suppose you had him in mind; as I do not remember that the precise phrase, "*Love to being in general*," is used by the continental philosophers, as represented by their historians, Robinson, &c. You have, at least by implication, represented that divine as teaching the same doctrine (on that particular point, the nature of virtue) as those anarchical philo-

sophers taught; and have insinuated that their conduct was only a legitimate consequence of and practical comment upon his data. But surely nothing can easily be supposed wider of the truth than such an assumption. A little attention to the subject will convince you of this. Whatever exception may be taken to the phraseology of Mr. Edwards, 'tis manifest that *love to God* is the sum and substance of his whole performance; and that he considers all affections, however refined, modified, or combined, as not having the nature of (scriptural) virtue, which do not include it. Certainly this is far enough from being the doctrine of the French atheists. They pretended, indeed, to something like general benevolence; yet that benevolence never reached to the great and first Being, hardly so much as in pretence. There cannot be, then, two positions, either doctrinally or practically considered, more diametrically opposed to each other, than that of Edwards on virtue, and that of the French reformers.—What you say of the heathens knowing that virtue must begin at individuals before it can embrace the whole, does not seem, though it were true, to be in point; for Edwards does not so much speak of the propagation of virtue, or of the manner in which it makes its way among or towards mankind, as of its nature. And in this I think he is perfectly right. Few persons will be disposed deliberately to affirm that any thing is strictly holy or virtuous, which has not the love of God for its object.

Our correspondent may be assured, that to the best of our recollection we have never refused to admit into our pages any vindication of the theological system of Jonathan Edwards. His own is the first attempt at such a vindication with which we have been favoured. We have, on the contrary, suppressed several papers, the object of

which was to censure the views promulgated by that divine. One of these papers we think ourselves called upon, by our professions of impartiality, to raise from the dust in which it has lain for the last six years, in order to form some sort of equipoise in the present case. It will at least mark our desire to hold the scales in this controversy with an even hand: and it will afford an additional motive to candour, by shewing how very differently the same subject may be viewed by two men, both of whom are evidently possessed of good sense, upright intentions, and pious minds.

To the Editor of the *Christian Observer*.

August 21st, 1803.

A SERMON lately fell in my way, which is published with large notes by the resident tutor of the Homer-ton academy, Mr. Smith, entitled "the Divine Glory displayed in the Permission of Sin." It brought to my remembrance a kind of waking reverie, which I wrote about two years ago, and now send to you, because, if you judge it unworthy of further notice, it may however suggest to you a subject, which you will know how to improve. The characteristic danger of the present day seems to be, a systematic dissolution of moral obligation.

I am, Sir, yours,

C. L.

A FRAGMENT.

"He hath poured wisdom over all his works." *Apocrypha*.

"Thou that dwellest in the gardens, cause me to hear thy voice." *Cant. viii. 12*.

"Being fond of botanical researches, I frequently take a walk in the extensive gardens and valuable nurseries of —, where all that is useful or pleasant, for food, or medicine, or innocent recreation, is to be found. One day I was much surprised at finding one of his head gardeners engaged, with several of the most diligent under-labourers,

in cultivating, under a large forcing-frame, a plant, which I apprehended to be, not merely a weed, but a weed of the most poisonous kind. On expressing my surprize, I was assured by them that I had wholly mistaken the nature of the plant in question, which, they said, was so valuable, that could it be brought to spread over the whole garden in a state of sufficient maturity to bear fruit, its virtues would richly repay all the pains necessary to its culture. Finding them fixed in their opinion, I determined to make my inquiry of the master himself, from whom I knew the secret qualities of no herb or plant was hidden; and in my way to the house I was strengthened in my first apprehensions by some of the other gardeners, who considered their colleagues in an error respecting the true species of the plant they were so assiduously rearing. Upon my application to the master, he fully confirmed the truth of what the last group of labourers had asserted; and added, that the plant was the *most noxious* of any that grew, as it chiefly spread under ground, and, throwing its roots to a great distance, drew the nourishment of the earth from the other plants, besides twining its fibres round their roots and thereby destroying them. Perceiving my surprize that he should permit such a weed to be introduced into his nurseries, and, still more, to be fostered by one of the most faithful and laborious of his head-men, which had induced many to join in the culture; he condescended to explain to me the matter thus:—‘This plant has long infested the garden and nurseries; but as its chief progress has been under ground, my people hitherto have little understood it: many of them confound it with a plant of a species entirely different, but with which its first leaves bear a near resemblance. It is originally an exotic, and requires some peculiar coincidences of season and soil to bring it to maturity in our

common ground. I have therefore winked at the error of my good servant, and permitted him to employ a few days in a work which I shall afterwards turn to advantage: for when this plant is brought to its perfection, all its latent qualities being disclosed, my labourers in general will come to the acquaintance with it which they need, in order to its extirpation. They have hitherto rested in a very superficial knowledge of its appearance and properties; and whilst they considered it as a weed of no importance, would never have taken the pains they are now using to ascertain its growth and tendencies. This is at present the more necessary, because some evil-minded persons, who take every opportunity of a breach in our fences to rob and plunder, and, what is worse, to destroy and root up (if possible) all the plants in the nurseries, have of late taken peculiar pains to cultivate this noxious plant all around the outworks of my garden, and have even presented some seeds and cuttings to my people, as a valuable present, with the design of causing the roots so generally to spread, that our fruitful plantations may again become a barren heath, and our improved lands a desert.’ “April 1801.”

The above was an excursion of mind, in a waking hour of the night, in consequence of considering Mr. Jonathan Edwards's *Treatise on the Will*, so much approved (and justly so, according to their principles) by Dr. Priestley, Mr. Godwin, and many infidels of different degrees and descriptions, who unite in considering *philosophical necessity* as a proper basis for their several systems. Yet what man more earnestly desired, or was more sincerely devoted to, the progress of the kingdom of God on earth, than Mr. Edwards! Were then his prayers, his sorrows, his labours, for this great object of his heart, not accepted of his Master, or in any degree rejected? Surely not. Will

they not rather be answered beyond his hope ; though (partly) in a way very opposite to his intentions and expectations ? “ *My thoughts are not your thoughts,*” saith the all-wise God.

SOME REMARKS ON THE CONDITION
AND PROSPECTS OF THE JEWS.

*Translated from Cuneus's Account of
the Hebrew Republic*.*

God was pleased to select the Jews from the rest of mankind, as a royal priesthood, and a peculiar people, until the arrival of that momentous period, when the promised and long-expected Messiah appeared in the world. From that time, the Son of God extended those celestial blessings to every nation, which had been before confined to one ; and the penitent believer, in whatever part of the earth he was situated, appropriated them to himself. And here we cannot but feel astonished at the remarkable change which happened. For the great Author of our salvation, who left the glories of the celestial kingdom that he might rescue the human race from the ruin which they had exposed themselves to, was received by the Gentiles with eagerness and joy ; but the Jews, who had been instructed by several of their prophets as to the time of the Messiah's appearance, the manner and place of his birth, and various other circumstances relating to his character, could not be convinced that he was come and that he was present among them. Such an infatuation had possessed them ! Their eyes were blind ; while their mind was intent upon worldly aggrandizement, and refused to behold what was obvious to all. Hence they were rejected and cast off by God : and even to this day they eat, as it were, the pottage of lentiles, and mourn their lost birth-right. Jeremiah says, “ The sin of Judah is written with a pen of iron, and with a point of a diamond.” And

doubtless they did not contribute to avert their punishment, when they said, “ his blood be on us, and our children.” St. Paul's declaration is very remarkable, in his Epistle to the Romans : “ I would not that you should be ignorant of this mystery, how that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” A time will certainly come, when the Jews shall be brought back into the right path, from which they have lamentably deviated. Their sun is not set for ever. The light shall again shine upon them. They have fallen, but not irrecoverably. The prophet Ezekiel has a prediction on this subject : he says, the time shall come when a new heart shall be given them from heaven, and right views, feelings, and dispositions shall occupy their hearts. “ A new heart will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.” Then shall that veil be taken away, which Moses was obliged to put over his countenance : for they shall turn to God ; who has permitted them to live in darkness and ignorance of the most momentous truths, that he might at length display his infinite mercy towards them. To this event the following words of St. Paul must be referred : “ When Israel shall turn to the Lord, the veil shall be taken away.”

These circumstances are important, and of such a nature as should prevent us, for the time to come, from detesting the Jews, as the objects of public scorn and hatred ; since their hopes are truly glorious and magnificent. St. Paul speaks of them with great affection, and loudly extols their privileges, even while they are deluded by prejudice and ignorance :—“ Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers ; and of whom, as concerning the flesh, Christ came.” What external

* Cuneus died in the year 1638.

honour can be greater than theirs? Who can number among their ancestors so many patriarchs, prophets, and kings; in short, so many divine and excellent characters, whose names are written in Heaven?

It is true, the Jews of the present day are men of base and degenerate minds; and if we regard their habits and pursuits, we discover nothing dignified and noble. But we ought not to wonder at this. These brilliant qualities of the mind have their increase and decline: manners change with circumstances: the same day which deprived them of their independence and tore the sceptre from their hands, extinguished the magnanimity and natural vigour of their soul. A heathen says, "Jove strips us of half our virtue, when he reduces us to slavery." As those cases, in which dwarfs were formerly confined, not only prevented their farther growth, but really reduced their size; so every species of servitude binds the powers of the soul in fetters, and lessens or destroys its inherent vigour. How could it be expected, that *they* should be great and magnanimous, who for so many ages have been the sport and detestation of the whole world; whom wanton boys would formerly provoke, by taking hold of their coats; and men would not scruple to seize them by the beard; and against whom the rage of all the Cæsars broke loose? Tiberius distributed their young men, under the pretext of military service, through the most unhealthy provinces of the empire. The climate of Sardinia was remarkably pestilential. Here four thousand of them were sent, that they might be cut off by disease. Titus exposed to wild beasts nearly as great a number, when he established shews, at Berytus and Cesarea. Even Trajan, the mildest of the Roman emperors, decreed that they should not read their laws;—a precedent that was followed by many of the emperors afterwards. This was the heaviest affliction of all, and is numbered by

the Jews among their persecutions. These severities were exercised by pagans. As for ourselves, who are united to them by closer ties, let us exercise a mutual regard, and remember that we both hear the commands of the same God. St. Paul says, that he is ready to devote his life for their sakes; so vehement is his attachment to that nation. He says, moreover, "If the first-fruits are holy, the mass is also holy: if the root is holy, so are the branches."

It is not my wish to proclaim unreasonably their praises, for I am averse to extravagancies of all kinds; but, unless I am very much mistaken, it is not a little that Christians in these remote ages owe to the Jews. Who was it, but they, who preserved the Sacred Writings entire for us? How many errors would have crept into the Sacred Text, if the Scriptures had been committed to the custody of such men as Lactantius, Augustin, Gregory, or Chrysostom; who, though possessed of genuine piety, were yet unacquainted with Hebrew! Among all those who had any share in the government of the primitive churches, only Origen and Jerom understood Hebrew: the rest did not learn even the elements of that language. Wherefore, if any mistake had arisen from the negligence of the transcriber, they could not have detected it. But with regard to the Jews, it was their only care and study to preserve entire, and free from every alteration, the books of Moses, the Prophecies, and the other parts of the Old Testament. This praise is exclusively their own; no other nation can claim a share of it. In a book of Rabbi Abraham there is a remarkable passage, which informs us that all the copies of the Bible were corrected by one of very great antiquity, which Hillel had transcribed with his own hand, who was president of the Sanhedrim, and a Mishnical doctor of great repute about forty years before Christ. His words are worth quoting: "In the kingdom of Leon they found a Bible, which Rabbi Hillel formerly copied

out with his own hand, and by its authority they corrected all their manuscripts. I myself saw a part of it, which was exposed for sale in Africa, and it had been then written nine hundred years. During this period of the middle ages, the office of preserving and correcting the Sacred Text fell entirely into the hands of the Jews. How easy would it have been for them to have altered and interpolated the Scriptures, particularly in those parts which seemed unfavourable to their prejudices, at a time when the Christians knew scarcely a word of Hebrew! But their veneration for the Bible forbade this. In truth, when I consider the unwearied diligence of the Masorites, I am lost in astonishment. In order to preserve the proper pronunciation and reading, they marked with vowel points every part of the Hebrew Bible, which they had carefully revised and collated;—a task which was executed about the end of the sixth century by them. They not only observed how many sentences and words, but even how many letters, each book contained. Wherefore we are entirely beholden to the Jews, that not one jot or tittle of the Old Testament perished during the reign of ignorance and barbarity in the middle ages. There is some reason for what their Rabbins say, “that the Masora is the fence of the Law.” Some persons, indeed, assert, but without any foundation, that the vowel points were invented, and used publicly, before the time of Christ. As for myself, I consider the advantage of having the Hebrew Scriptures entire and uncorrupt to be derived from the labour and care of those Jews who lived long after the destruction of the second temple:

for, when they had lost their existence as a nation, they were solicitous at least to preserve from the wreck of their privileges that treasure of inestimable value which they had in their Bible. This part of their conduct deserves our acknowledgment and love. The rest of their proceedings excites our pity. They turn over the leaves of the Bible, and read the letter of it; but it is only a letter to them: they cannot perceive its true import; nor do they seek it. Their own common saying applies to themselves: “What is essential, they make a matter of indifference; what is a matter of indifference, they make essential.” And, what is the most deplorable thing of all, they are not aware of their own ignorance and folly. While their misery lies in their ignorance of the truths of the Scriptures, they only complain of their kingdom which is destroyed, of their annihilated power, and other things of a similar nature, of which neither the possession makes a man happy, nor the absence or loss renders him miserable. Seneca makes mention of a woman who was suddenly deprived of sight: “She did not know she was blind, and asked her guardians to let her go into the open air, for her house was dark.” The same thing has happened to the Jews. They carry about in their own bosom the cause of their wretchedness. If any interposition from above should restore them to Palestine, they would only change their situation, and not their character. Wherever they go, their ignorance and infatuation follow them; nor will they be delivered from them, until the punishment of their former madness and obstinacy is completed.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM a candidate for holy orders; and as the time of my ordination is not very distant, I have endeavoured to draw up some discourses, or rather religious themes, which, till I can make or borrow better, must, I believe, pass for sermons among the obscure congregation who are likely to hear them. My progress, however, in this new species of composition, has been so tardy and irregular, that I perfectly despair of providing even one sermon weekly: especially as I hope, and intend, to read ten times more than I write; and as the duties of a clergyman, detailed by our standard divines, are to be performed, not merely in the church and in the study, but in the houses of his people.

You will not suspect, if you credit the above representation, that I have altogether neglected to consult my seniors on the points connected with my very serious undertaking. I have, among other important inquiries, asked, Whether a clergyman may preach the sermons of others? But the discordant advice received in reply to this has more embarrassed than enlightened me, and, as in a thousand cases beside, I am almost left to think out the matter for myself. Yet of these my counsellors I must except one, who has known me from my cradle; and if his friendship has done me no good, the fault is all my own. He is perhaps my exception on the present occasion, because those whom we love we most willingly obey. You, sir, shall decide between us, when I have put down such specimens of his logic as my memory (too weak on matters of any moment) enables me to lay before you.

You must first be informed, that

my friend, who shall be called Chilo, has been in orders fifteen years; and for the first five of these years invariably wrote his own sermons, at the rate of three in a fortnight. He did not compose very quickly; and an inspection of his papers convinces me that his pen moved without a bustle, the letters being distinct, and characteristic of a regulated mind: so that these three sermons consumed a considerable share of his time. And it should be farther considered, that his parish was extensive, and no family in it, within two years of his first coming, was unknown to him. At the end of these five years, my friend made a serious calculation of the probable benefit which his ministry had effected; and, preserving a wise medium between a sanguine and a despondent estimate, he found that the degree of his success was so inconsiderable as to make it necessary that he should, on the other hand, compute the character, and the amount, of the labour which he had bestowed on his flock. In this last procedure he began by calculating the fitness of his public instructions to the end proposed by their means. For this purpose he decimated the sermons of the five years, and thence formed one main part of his estimate, judging that every tenth discourse would be a fair pattern of the rest: and by looking over them chronologically, he had, farther, an opportunity of observing whether practice had gradually improved them.

He has since acknowledged to me, that the result of this inquisition (which, by the way, by a man like him, and on such an occasion, would be inflexibly severe) was truly mortifying. He was ashamed as a scholar; humbled as a Christian; and, above all, as a minister of Jesus

Christ he felt degraded and disgraced. When I say, that he was ashamed as a scholar, I merely mean, that he discovered he had written without making that fair demand upon his understanding and acquirements which an intellectual act required; and the discovery was the more painful, when he reflected that his judgment had been summoned into exercise, but, as he thought, summoned ineffectually, by so serious a matter as the salvation of souls.

His next inquiry was, How is this defect to be remedied? For Chilo is a man not satisfied by substituting the knowledge and confession of sin for practical reformation. It is true, that a review of the sermons of his novitiate brought him this modicum of consolation,—he had preached no radical errors. But this only encouraging part of his discovery chiefly served to increase his regret, that he, who knew what truth was, did so little to recommend it. When he shewed me what he termed his *humiliating manuscripts*, I confess that I was struck with the broad characters of genius, knowledge, sincerity, and earnestness, which he had stamped upon them: and as Chilo allows me such a degree of intimacy as authorizes the disclosure of all my mind, I was compelled to question the opinion he had expressed about his papers; and said, That in my opinion his censure was unmerited and crude. He replied (as far as I can now recollect), “You are not four-and-twenty; and if I am the better judge of the two, I owe it to my seniority, which has given me experience; and experience, whether the word means self-observation, or observation of the world at large, is a very potent aid in sermon-writing. But I have had time too for *reading*; which I cannot look upon as an aid less potent than the other, but more than equal to it. For the first five years of my ministry, I had forgotten, I think Lord Bacon’s maxim, *Reading makes a full man*. I had written too much

from my own stores, and had some kind of melancholy right to apply to myself Cowper’s charge of

—dropping buckets into empty wells,
And growing old in drawing nothing up!

The obvious defect of my sermons, and—I mean no comparison—and, I think, of the bulk of modern sermons, is, that they have no detail, no analysis, no anatomy of their subject. We design and etch, but there is no finishing: we treat definite sins, and definite graces, indefinitely. I found, on looking over my five years’ heap, that all the good I could impartially expect from them (I mean, instrumentally) would be, that the hearers could be generally apprized of the importance of religion, generally of the ruin of man, generally of the offer of pardon in the Gospel, generally of the influence of the divine Spirit, generally of the practical consequences of faith, and generally of the necessity of using the means of grace. The want is, not that there is no truth, but that there is so little;—that the Gospel is indeed preached, or, at least, not preached *against*; but it is yet a Gospel dim and indistinct;—it is truth, but truth at a distance; seen, but not examined; assumed, but not investigated; and, what is worst of all, not applied.—However, leaving this humbling part of my subject (the consideration of which, nevertheless, ought to be salutary to me, and a warning to you), I must next tell you, that during the succeeding years I have occasionally preached copies, extracts, or abridgments, from such standard divines as were within my reach.”—“So then,” said I in haste, “it was not you who preached, but Andrews, Reynolds, Baxter; perhaps South, or Tillotson!”—“Nor is it you,” replied Chilo, “who wrote those sermons of yours, which you gave me yesterday to correct. It was your nurse; your tutors at school and college; your clerical friends; it was the clergyman by whose ministry you were

first taught to think; it was the divinity lectures at the university;—nay, you owe parts of them to heathen voluptuaries and sophists.” Then, marking my looks of surprise, he asked me what my sermons would have been, and whether I could have made them at all, if the nurse had not taught me the alphabet, and if the other persons mentioned had not brought their respective contributions to make me what I was. “This various but not disorderly system of education,” said he, “has now its effect; that is, you are properly qualified to teach. Observe, I speak of all your intellectual aids merely as *instruments*; but observe also, that it is the settled economy of Providence to bring about its highest purposes *by instruments*: and a minister of the Gospel himself owes something even of his usefulness to the very persons (the heathens) who were in every respect enemies of the cross of Christ, and which cross, I will even go so far as to say, they assist him to preach! Now, it is most true that some of the divines you mentioned have preached to my parishioners; but I have not filled a given number of sheets with a given number of paragraphs from their writings. To do this, would be to give what the people could not receive, nor was ever designed to be offered them. But my plan has been this; I have noted down in my common-place book such references to the works of these and other writers, as would, when wanted, furnish a basis for a sermon. When I come to build, I endeavour to methodize, abridge, or amplify, what lies before me, according as the *existing state*, the *actual want*, of my congregation, seems to require: for it is a canon in sermon-writing never to be lost sight of, that a clergyman is to write *specifically for his own people*: which rule, well observed, will answer several important purposes; such as, he will habitually consider what they need, and this necessarily connects itself with the

duty of *knowing* them, that he may pray, think, and write accordingly. When, therefore, Reynolds or Baxter gave me matter for a sermon, I endeavoured (if I may coin a word) to *localize* it; that is, without altering its doctrinal and practical substance, I adapted it to the degree of knowledge, and to the degree of spiritual apprehension, which I supposed my people to possess.”—“But does not your plan,” said I, “encourage idleness?”—“Why, if my plan were barely this,—if you want a sermon for next Sunday, reach down Tillotson and copy one, it would be indeed both idle and absurd; but you must remember, that a man may be equally idle in what he would still call original composition, which may be the veriest *sordes* of an idle mind, as such a mind will bestow upon religion itself as little exertion as it would bestow on an idle party. But the plan I am recommending to you, at the first blush of it, supposes industry, fixedness of attention, and the exercise of a discreet judgment; for I take it for granted, that you will read enough to select your aids wisely; and the folios which furnish these are not the books of an idler. Then, if you compose your sermons as I profess to have composed mine, you must seize upon and appropriate the manner of your masters; you must modernize their phraseology, and this without diluting and desecrating their sentiments; you must labour to fill up the interstices occasioned by your endeavours to localize, with matter not *obviously* different from theirs; you must make the *concio ad aulam*, or *ad clerum*, of some prelate of the seventeenth century, come down *ad populum*, and to the people of the nineteenth century, your rude parish in —shire; you must so interpret abstract reasoning and pure metaphysics, as to apply them in the form of simple practical truth; you must —.” “I see sir,” interrupting him in the midst of his fearful lecture, “that it will be

harder to execute your plan than to write my own sermons."—"All the better for that. Here, Lord King's motto, *Labor ipse voluptas*, is eminently apposite: and this labour is part of the discipline which a clergyman, and especially a young clergyman, requires to urge him to exertion. If it does nothing more for him, it will humble him; because, on comparing his own crudities with the transcendent and solid excellence of his instructors, he will be taught to measure, or to guess at, the long distance between them; and the comparison will tend to make him heartily ashamed of the flattery, which, I am sorry to say, many unwise hearers heap upon the first effusions of ignorance and inexperience. It will also gradually enrich his memory with bullion for future expenditure: it will (I all along suppose my pupil to be in earnest with himself) assimilate his mind to his teachers, and make him consider himself as used to dignified society; and this will restrain him from a pernicious familiarity with minor writers. Besides, even allowing that a man in deacon's orders is able to tell the elementary truths of religion, yet, what are you to say in the pulpit, if you preach where there are those whom the Apostle calls 'fathers in Christ;' men who, in another phrase, have reached 'the measure of the stature of the fulness of Christ?' Are you to offer them nothing but 'milk;' and where is the 'strong meat' for your table? I believe, indeed, that, of all others, a true father in Christ will least blame a young man for preaching elementary truth; because he will naturally look for this, and he will be glad to find that a young man, and a young Christian, keeps near the shore: but if the preacher bring something beyond the elements (as some have done, and may do), why, the more welcome: a deep, practical acquaintance with serious godliness comes with peculiar grace from a young man, who, by discovering this, proves that his preparation for

the ministry was serious, and his fitness for it beyond the usual measure of grace."

Here I recollected what some clerical friend of mine had urged; namely, that the observation of one's own heart is the grand weapon of a preacher. My friend said, "There is, I think, much truth and much fallacy in that advice. It is true, that a person's knowledge of his own heart is the key which unlocks the hearts of others: but your advisers go upon this, that a man *really* knows and watches himself, which is (especially in the case of young men) an assumption requiring very positive confirmation; and here lies the fallacy; for if, as is more likely, the preacher does not watch, or idly watches (this, perhaps, is a solecism) his own heart, then all his deductions from self-observation must be either totally erroneous, or at best suspicious. He may, indeed, tell all his thoughts, or all the thoughts he dares to tell; but the question is, what is their character, their practical value? Are they mirrors which shew images of fair proportion, or of distortion and deformity? I conceive that my scheme provides against the uncertainty of the one you have just proposed, by introducing a novice to the experience and final decision of aged practitioners. He no longer writes from his own heart as from a spiritual criterion or scale, but his pastoral advice is sanctioned by the most successful of his predecessors; so that if he errs, he errs in the best company. Somebody says, *Mallem cum Scaligero errare, quam cum (I forget who) rectè sentire*; which I would liberally thus paraphrase—'I had rather err with Archbishop Leighton, than think justly once or twice myself, at the risk of blundering five hundred times.'

"Besides, to speak of writing from the heart, appears to me to involve more self-flattery than your friends are aware of: for if it mean that a clergyman can describe religion by watching the operation of

it in himself, then it is equivalent to a direct assumption of his own sincerity. I have another thing, too, to say about it; which is, if you mean that a preacher can detect and describe sin in others by observing the effects of sin in himself, then it seems to me, that the preacher is competent to perform only *part* of his duty; whereas he is required not merely to anatomize sin, but to explain and direct the progress of active godliness. His instructions, then, must be incomplete. He has something, indeed, for the sinner*; but nothing for the established Christian; nothing, at least, for the nobler part of his character, consisting in the exercise of heavenly affections. It will perhaps be said, that the highest Christians need to be frequently reminded of their former offences; and I do not deny this; but they also need something else: you are otherwise assuring them perpetually of the malignity of their distemper, without proceeding to the means of cure. It is characteristic of the 'faithful and wise steward,' that he gives his Lord's household their '*portion of meat in due season.*'"

I thought that Chilo had made a slip by thus pleading against writing from the heart; because, in the beginning of our conversation he had attributed his better judgment, in part, to self-observation; and I now hinted at inconsistency. His explanation was; "I certainly said, that my judgment, if superior to yours, had been, in a manner, gained by self-observation. But mark this;

* "You may spare your reflections, 'that ministers are but men, ministers are but like other men,' and the like, when I assure you we deny it not. We have all the same great interest at stake. We often speak the more earnestly to you, lest, while we preach the Gospel to others, we ourselves should be cast-aways; and many times describe the working of a deceitful, wandering, slothful, worldly mind, by taking the copy from our own."—*Witherspoon's Exhortations to the People, subjoined to an Ordination Sermon.* Works, i. 231.

many of the somewhat questionable positions in my five years' heap I now pronounce to have arisen from an immature, partial acquaintance with my own spiritual character. Some of my opinions are a kind of slough, which I trust I am gradually shuffling off: some portion of them has long hung loose and ragged, and shreds of them are left among the brambles. It is one thing to write from the heart; another, whether the heart furnish materials fit to be extracted and used. My error was, that I was too easily satisfied with my own stores, when I might have had better. I wrote from the mind of a novice, without duly taking care to authenticate my instruction by shaping it according to the experience of others."

There was one circumstance which struck me, which was, that Chilo had not referred me to the Bible as my guide, but to the writings of uninspired men; and I did not now delay to state the fact with some expression of surprise. My friend had anticipated the objection ready to play against him, and remarked with a smile, that my sacred jealousy was, on this occasion, more commendable than well-timed. "You cannot suspect," said he, "that I am classing Usher with St. Paul, or wish you to think less with St. Peter than with his commentator Leighton. The Bible is a minister's pole-star; and yet, to continue the metaphor, the navigators of to-day learn the uses of that director from the navigators of yesterday; so that this luminary might shine in vain, if there were none to demonstrate its importance. I would urge you to identify your modes of thinking on religious subjects with those of our great divines, from a conviction that *they* are the most safe interpreters of the inspired book. By a kind of action and re-action, the Bible has been finishing their spiritual characters, while they (I speak with reverence) have imparted to the Bible new dignity and glory. They have called upon mankind (and not quite

in vain) to unite with them in honouring the fountain of their own honour, and have despised their own writings, except so far as they illustrate and enforce the revelation of God. You must not be startled when I remind you, that even the Scriptures themselves are received by us on human testimony; they have reached our times without the aid of miracles, and are subject to the same species of examination as is employed with regard to works merely human; they must be explained by much the same kind of criticism as would interpret Herodotus or Livy. You will find that the most seraphic and the most successful divines have been also the most learned; and their expositions of the Bible have been luminous in proportion to their erudition: while the practical influence of godliness in their hearts has taught their readers the necessity and the right use of human knowledge. If all our living instructors would read the Scriptures with the assistance within their reach, we should not hear of preachers *handling texts in a new way*; nor would these novelists find more in the Prophets and Evangelists than Isaiah or St. Luke authorizes them to look for. Even a slender portion of knowledge will keep a student for the pulpit from discovering undiscovered truth in the apparatus of prophecy or of parable. If you would know the value of the Bible, *one way of ascertaining it is to be intimate with those who have valued it before you*; nor would I recommend you to touch, or to transcribe from, any theologian, who did not direct as he has been directed by the inspired volume."

In the midst of our conversation, Chilo was summoned to attend a sick man, who, according to the report of the messenger, appeared to be then feebly struggling with death, although the physician had predicted that he would linger another month. My friend hastily informed me, that the case of this person was spiritually very peculiar, and that he wished the

poor creature had been visited by a more skilful casuist than himself. On leaving the room, he said, "When you are called to the beds of the sick and dying, I can assure you that more knowledge and experience than a young clergyman, though of unquestionable piety, can rationally be expected to possess, will be required for the discharge of a branch of duty which demands all presence of mind, readiness of expression, discernment of character, and prompt application of the truths, the threats, and consolations of the Gospel." Here he left me; but I foresaw (and he afterwards told me that I was correct) that he would apply all he had said concerning the necessity of preaching from others, to the necessity of *talking* also from others; and it is obvious, that what enables a clergyman to speak wisely in public, will render him capable of giving good counsel in the house, or in the field; to individuals in domestic retirements, and in the chambers of sorrow, languor, pain, and death. I confess, sir, (and I would that my conviction on this point were as deep and practical as the confession is easy and obvious!) that my view of the clerical profession seems to include every sentiment but that of hope; nor can I catch at the encouragement thrown out, as I think inconsiderately, by some persons, that such a view as mine argues a slavish and self-righteous mind. With the pastoral charges to Timothy and Titus before my eyes, and these awful injunctions virtually repeated and amplified by the ordination offices of the church, and by the writings of divines who actually performed what they recommended to others, I can ill admire any advice which wears the shape of a wish to qualify the serious requisitions of an apostle and of apostolic men, and which seems to hide the sternness of truth, lest a young man should be daunted by its aspect. I have, indeed, seen but little of mankind, and only know enough of my own heart to suspect what offer themselves as the deci-

sions of my understanding ; but I think, that not merely among the unthinking, but among such as scarcely deserve an epithet so humiliating, there exists a disposition to lower the high practical tone of the Gospel to the indolence of our nature : and it is well, if those whose office most requires exertion, are not infected by the sin, against which their acts of public duty so frequently warn others. Alas ! unless the imposition of hands, or rather, the divine unction that renders an external ceremony efficacious, impart a large measure of grace to such a candidate for the ministry as myself, my addresses to sinners, as far as I depend upon my own stores for their formation, must be delineations of my own character ; pictures of my own vanity, indolence, and selfishness. Oh how unfit to guide others ; to lead them, beyond an intellectual apprehension of the consequences of sin and of the advantages of religion, to an inward conviction of the reality of godliness, and to a practical acquiescence in the truth '*as it is in Jesus,*' with all its heavenly train of the graces of the Christian character, and to the privileges connected with them, and those privileges stretching out into eternity !

I am afraid, sir, that I am tedious ; and will therefore add little more than remind you of the exclamation of an ancient father of the church, who, when reading some scriptural description of a believer's character, cried out, "*O God ! is this true ! or, are there no Christians !*" If I have obtained a just view of the economy of grace, I nevertheless conceive, that every believer is, in the course of his spiritual life, brought to a direct, unqualified confession, that all the accusations of his own conscience, and all the implied or express charges of others, especially of such as are best acquainted with him, are perfectly correct ; or rather, that they describe but a portion, and an inconsiderable portion, of the evil inherent in his heart, and evident in the deranged state of his af-

fections and the actual sins of his life.—But I must not touch these subjects farther. They have led me astray from the main design of this communication, which, you now may have reason to believe, proceeds from one who has every thing yet to learn.

INCEPTOR.

To the Editor of the Christian Observer.

It cannot but be gratifying to a truly philanthropic mind, to reflect upon the many and various charities that have been set on foot during the last half century ; and perhaps there is not any more deserving public patronage, than that lately instituted for the instruction of the *Deaf and Dumb* ; a class of unfortunate fellow-beings who call loudly for our pity and commiseration : and it affords a melancholy reflection to be informed, that numbers are refused admittance for want of sufficient funds for its support. But may we not soon hope for more pleasing information ? That the deaf and dumb are capable of being taught, will appear from the following interesting account of the success which attended the teaching of a young lady by the Rev. Mr. Dutens, which I send you in his own words, if you think it deserving a place in your very valuable work.

D. E. F.

—" Having never received any instruction, her opinions were not affected by the customs and prejudices of the times ; she judged of every thing by her reason only : she was therefore astonished at all she saw, and was utterly unable to comprehend the conduct of most of the persons about her. She had hardly been four months in the house, when I understood her signs so well, that I could carry on a conversation with her more intelligibly, and with greater facility, than I could in any other language but my own in the same time ; and having made this progress, I took singular pleasure in

conversing with her. To me it was a sort of a study of the book of nature; and she, who had never before met with any one possessed of sufficient patience and complaisance to converse with her, evinced inexpressible satisfaction. She had many inquiries to make; and her questions were so pertinent that they opened my eyes to a thousand things to which I had never attended, and which then, for the first time, appeared to me to be absurdities. I endeavoured, as well as I could, to solve the difficulties which she on all occasions suggested; but that was not always in my power: and those which were founded upon her ignorance of our principles, gave me greater embarrassment than such as arose from her own reason. One day, for instance, we were reasoning upon the subordination necessary to good order; and from one thing to another, she led me, in spite of myself, to the Supreme Being, who governs all. I tried to avoid this subject, as too sublime for her capacity; but she possessed a natural logic, which never suffered her to abandon a question that she had not almost solved. She therefore gave me no rest, till I had explained to her the nature of the Supreme Being. I told her, that He is the author of all that exists: that it is He who governs the universe, regulates the course of the stars, and is the first cause of all that happens; who created man, sustains his existence, judges his actions, and rewards or punishes him. All this was communicated to her by signs, corresponding in her mind to these expressions; and she understood tolerably well every thing that I had said. She asked me, whether this Being was good? for that was the character which she valued most. I answered, "Yes." "Ah! why then," replied she with quickness, "has he caused me to be born deaf and dumb; me, who never offended him? He has sent me into the world imperfect! He has never loved me from my birth; and I cannot understand

why." It was impossible for me to lay before her all the reasons which might have satisfied her objection; but she acquiesced in what I said, and replied, that since it was so, she was content, as all had their lots assigned to them. At another time, when the night was uncommonly fine, she came running to me, took me by the arm, led me to a window, and making a sign for me to look up to the sky, joined her hands, and entreated me to do the same, and adore the moon and stars. I was greatly surprised at this idea, and begged her to explain herself. She gave me to understand, that when her mother took her to church, they bid her join her hands, look up, and pray; and that seeing nothing above her but the sun, moon, and stars, she had imagined that the prayers were addressed to them, and in consequence of that had always addressed hers accordingly. I assured her it was to that Supreme Being who made and who governs all things, that men offered up their vows; and that those objects which she worshipped, were the work of his hand. She asked, why he did not allow himself to be seen: I replied, that I would explain that hereafter, but that I first wished to enable her to understand me better; and I began to consider what means I could adopt to facilitate still further the interchange of our ideas. I applied to a professional man, named Baker, who by a method of his own had taught Lady Inchiquin and her sister, and some other pupils. I saw some of his scholars; and was astonished at the facility with which they understood what I said, by observing the motion of my lips. They also answered me. Though not perfectly satisfied with my progress, I was not discouraged; and resolved to begin by communicating ideas to Miss Wyche. She was not long in learning to write; to her, it was, at first, nothing but drawing. I afterwards made her understand the meaning of words, by placing objects before her, and writing their

names at the same time, shewing her that one was the sign of the other. She wrote *fan*, and a fan was brought; *watch*, and I drew out mine; *feather*, *hat*, &c. In short, every thing which strikes the senses was easily learnt. Such verbs as *to walk*, *to run*, *to jump*, *to touch*; and such adjectives as *long*, *short*, *straight*, &c.: all these required only the trouble of representing each of those actions or qualities, and writing its name at the same time. But when my object was to make her comprehend general and complex terms, I felt myself greatly at a loss. *Duty*, *obligation*, or *faith*, could not be expressed by signs; and I was obliged to find occasion for the use of them, in order to make her understand the words. I borrowed money of her, to give her ideas of *loan*, *debt*, and *payment*. I affected not to put faith in what she had told me, to explain the word *believe*; and by small degrees I increased her dictionary so much, that in six months she was able to make herself understood, by writing, to those who were not familiar with her signs.

"My young pupil evinced the strongest desire for instruction. She felt that, by adding to her ideas, she enlarged the sphere of her existence. It was no easy task for me to solve all her doubts, and to explain difficulties which had occurred to her before she knew me. She frequently recurred to our former conversations concerning God. She always testified the most profound respect in naming him, but as constantly wished to know why he would not allow himself to be seen. I told her, that he is present every where, though invisible to us. This astonished her much: she considered a long time; and concluded by thinking the thing impossible. She informed me of her doubts; and I endeavoured to direct her attention to the mental part of herself; but she could not understand me. I placed myself in the attitude of a man when he is thinking, and made a sign to her to do so: then touching

her forehead, I asked her if she did not find that something was passing in her different from bodily action; if she did not perceive in her head feelings quite different from any thing she ever felt in her hands and feet. She understood, however, nothing of what I said: and fearing that it was her own fault, she became extremely uneasy: she entreated me, with clasped hands, not to be discouraged; and putting herself into the same attitude as before, with her head leaning on her hand, and her looks fixed in the air, she begged me to proceed. Still that day we made no progress. She wept much at what she imagined was her fault, and went to bed in the utmost affliction. The next day, after breakfast, she told me that she had dreamed all night that we were walking together in Kensington Gardens. I instantly seized that opportunity of continuing my lesson of the evening before. I made her understand that there was no reality in that idea, as we had been separate all night. She was convinced of this. I then wrote down the name of *imagination*, or *dream*, for what had passed in her mind during the night: she understood this perfectly, and immediately related to me all the extraordinary dreams she had had for ten years past. I listened to her with patience, delighted with having found the thread which was to lead me from the labyrinth in which I was involved; and when she was completely familiarised with the idea of *dream* and *dreaming*, *imagination* and *imagining*, I told her, that to *dream* was to imagine when asleep, and to *think* was to imagine when awake. She had scarcely seized this distinction, when something extraordinary appeared to be passing in her mind. She became absorbed in thought; but by her countenance, which was very expressive, I easily perceived what was the case. I never saw any thing more interesting and more animated than her face at that mo-

ment. The ecstasy, the rapture that she felt, as she was suddenly struck with this ray of light, which illumined her mind, can neither be painted nor described. She gave way to expressions of joy amounting almost to transport. At length, fixing her attention upon me, she told me, with an incredible volubility of signs, that she perfectly understood me, and immediately gave me fifty unequivocal proofs. She recollected all that I had said and done the preceding evening, and applied it most ingeniously to her present situation. When I perceived that she understood the matter clearly, I substituted the words *to think*, instead of *to imagine when awake*, which I told her had the same signification; and added the word *mind*, as equivalent to *thought*. She was not long in accustoming herself to these ideas: she shewed unwearied attention to all the operations of her mind. I afterwards made her remark the prodigious quickness with which her thinking faculty, or mind, could fly from one place to another, &c. She admired all this, and was greatly surprised that she had never before reflected upon it. She then understood how great a difference there was between the operations of the body and those of the mind; and she was sensible that there must be also a difference in their natures. These principles being thus thoroughly established, we returned to

the consideration of the nature of the Supreme Being. I told her, that God is a mind, or spirit, but one of infinite perfection; that there are no limits to his power, &c. She approved what I said; and seemed deeply affected with love and respect, for a Being all-powerful, and no less good than mighty. It will be easily perceived, that this conversation did not pass without difficulties: and that, on a subject so abstruse, it was necessary to employ all imaginable means to make myself understood. My pupil lost no opportunity of convincing me that she comprehended me; and I found myself amply recompensed for the zeal which I had shewn for her instruction, by the progress she made, as well as by the pleasure I received in tracing her ideas on all subjects. She possessed a natural good sense, which guided her admirably well in all points of reason and justice; but she had so little idea of the laws of civil society and morality, that it was not easy to make her comprehend the impropriety of any thing that was in opposition to her inclination."

I shall not attempt to make any reflections which offer themselves from the above narrative, but hope you will consider it sufficiently *interesting* for insertion in the *Christian Observer*.

REVIEW OF NEW PUBLICATIONS.

A Body of Theology, principally practical. In a Series of Lectures. By ROBERT FELLOWES, A.M. Oxon. In two Volumes: Vol. I., pp. 549; Vol. II., pp. 530. Svo. London: Mawman. 1807.

THESE volumes have given us greater pleasure than any of the former

productions of Mr. Fellowes's pen, and, indeed, greater than we ventured to expect. The author's mind seems to have been softened, or wearied down, into a more benign character, than that by which he was formerly distinguished; and in reading the "*Body of Theology*" we sometimes almost forget "*the Anti-Calvinist*," "*Religion without*

Cant," and even the "Poems." Not that we are greatly satisfied with Mr. Fellowes, even in his present reformed appearance; and our first objection, is to the title of his work. In a body of theology we should naturally expect an entireness, together with an order and proportion in the constituent parts, which we shall in vain look for in this publication. To such a style of divinity, we conceive that Mr. Fellowes, right or wrong, is not very partial; and we are rather surprised that he should raise the expectation of it in the very title of his work. It may be alleged, that the title is restricted by the words "principally practical;" but divinity which is *wholly* practical is capable of being reduced to a system; as capable as the doctrinal division. The expectation, however, of something practical, was a cheering prospect in an author, from whom we could reasonably look for nothing but acid polemics and Socinian theology. We were aware, that theologians even of this class are capable of writing with great force and justice on some topics of Christianity, particularly those which lie in the province of morality; and that a reader of judgment, by supplying some omissions, by no means unimportant, and, more especially, by supplying the proper and only adequate foundation to the whole, might peruse a body of theology even by Mr. Fellowes with improvement. We are ready to acknowledge, that large portions of the present work have, with the suggested qualifications, considerable merit in this way.

The author has, as he professes, declined beginning his work with any attempt to prove the being of a God, because he thinks "that his existence is already more logically evinced in the works of creation, than it ever has been, or ever can be, by the arguments of men." There seems to be much justice in this view of the subject. We cannot help thinking, that it must have

been the intention of God, reasoning *a priori* from his acknowledged perfections, to make the most decisive and convincing argument or arguments for so fundamental an article of religion as his own existence, almost instantaneously evident, and not dependent upon those remote and abstruse deductions which are necessarily confined to persons of education, of peculiar mental acuteness, of reflection, leisure, and study. The human mind appears to have it in its very constitution to perceive the certainty of the divine existence as soon as that truth is proposed: and we question whether any evidence on the subject, more certain, as well as more direct, and of universal comprehension, can be found. We do not, indeed, undervalue any real evidence, on a subject of such moment; and it is desirable, if possible, to meet and confute sophistry on its own ground: the more metaphysical method, however, of treating the subject, is in very few instances suitable to the pulpit. We mention this in particular because the present lectures, although not in the form of sermons, were, we have little doubt, in the first instance, delivered as such by the author in the church. He has likewise given a hint to those who may be disposed to use them in the same way: and his manner of doing this leads us to imagine that the custom, among a certain class of divines, of preaching printed sermons, almost as soon as they are published, is much more common than we had suspected. Although we would not condemn the practice in every existing or supposable case, we think the liberty which a clergyman allows himself in this particular should be very circumscribed; for, doubtless, it is to the exertion of his own personal ability, be it what it may, that a Christian pastor is engaged; and *that*, if it be moderate, and well employed, is, from every circumstance of place and person, capable of being far more profitable than

the productions of others, however excellent, or even superior. We need hardly mention the inlet which such a practice, even when most sparingly admitted, affords to indolence; the necessarily injurious effect of detection to the congregation; and the almost as injurious one of even successful concealment to the mind of the preacher. There is, it will be obvious, a very wide difference between the practice here censured, and that suggested by a correspondent in a preceding part of this number.

Mr. Fellowes has fairly acknowledged his obligations to Barrow and Butler; and, indeed, the first seven lectures, on the Moral Government of God, Life as a State of Probation, the Divine Administration, the Necessity of the Christian Revelation, and a Future State, are very little more than an expansion of the more popular parts of the Analogy. Those parts are, in our opinion, sufficiently plain in the original; and perhaps they are of a description not to be made intelligible, by any management, to the understanding which cannot apprehend them as there exhibited: this enlargement of the size and price of the work might, therefore, have been spared.

In the lecture on a Future Life, Mr. Fellowes seems to indulge in no small licentiousness of speculation when he represents (pp. 147, &c.) the day of judgment as nothing more than an allegorical figure for what takes place at the death of each individual. The author informs us in a note, that he has written a work expressly on the subject of our Saviour's frequently adapting what he said to the opinions, even erroneous, of his contemporaries. He expresses, however, his weariness of controversy, and anticipates so much opposition to the sentiments contained in that work, that he discourages any hope in the public to see it in print. From the given principles of Mr. Fellowes, we think we could, with-

out much difficulty, put our readers in possession of the whole substance of his manuscript; and we have no doubt that his expectations of a vigorous opposition, should he be prevailed upon to publish, are not ill founded. So, at least, we hope and believe. The general subject is a very extensive, and not a new one. The learned divine well knows, that the principle in question is the foundation of the whole system of Farmer and his party, concerning the demoniacs of the New Testament. On the particular subject concerned in the part of Mr. Fellowes's work now before us, he appears to have no notion of any thing in the composition of man existing in a future state, but pure spirit. He seems to have no conception of the distinction which Scripture teaches, and inculcates, between the present gross body, and the spiritual one with which believers shall be invested in the future state of bliss and glory, and, by consequent, the impenitent, in their future condition of misery. In the latter part of the first Epistle to the Corinthians, St Paul has asserted the distinction which is generally adopted, in terms which, we think, no one can mistake or resist, who is not previously wedded to an opposite system; and it is certainly not very consistent with the pacific character of which Mr. Fellowes now professes to see the value, and which he has in this work tolerably supported, to brand his opponents on this subject with the opprobrious title of "theological materialists." We so far agree with a very celebrated materialist and Socinian, as to think that matter has fallen under greater odium than it deserves, and that there may be modifications and organizations of matter consistent with exalted happiness and dignity. The current opinion among Christians is, we believe, that the spirits, both of the righteous and of the unrighteous, immediately upon their departure enter into a state suited to their respective characters and to

the judgment finally to be pronounced upon them. For this opinion they allege, the parable of Dives and Lazarus, the speech of our Saviour to the penitent malefactor on the cross, and the expectation expressed by St. Paul of being with Christ immediately upon his dissolution. Mr. Fellowes, however, converts all these instances into an argument for his own peculiar view of the subject. We certainly do not suppose, that the scriptural description of the proceedings of the day of judgment is to be taken literally: we would not contend for the actual existence of books in heaven. But we have no doubt whatever that the solemn representations of that day, figurative as we acknowledge them to be, are intended to convey the idea of something widely different from a collection of separate processes on the death of each individual, as it takes place; and that some ulterior and universal solemnity is designed, answering more accurately to judicial procedures on the largest scale among men, than to any other human or earthly transaction. We shall perhaps, at no great distance of time, have to examine in what manner Socinians manage scriptural figures and metaphors.

On the Crucifixion, Mr. Fellowes has made some important and striking observations; as much so as his principles would admit. But we shall have to refer to this part of the work in another place. On the Future Judgment likewise, as taught by the Christian Scriptures, on Moral Reformation, on the Imitation of Christ, and other subjects, Mr. Fellowes has written what may profit those who have discernment and inclination to separate the precious from the pernicious. The lecture on Prayer, towards the end of the first volume, has merit. We extract the following passage.

"When we are perplexed with doubts or bewildered in error, when scruples of conscience distress and embarrass us, when we know not what way to take, or what reso-

lution to adopt, then is it not right to pour forth our souls in humble supplication for light from the Father of Lights, begging him not to suffer us through ignorance, prejudice, or any false bias, to deviate from the truth, but to lead us in the way everlasting?"

"Nothing is more usual than for conscience and interest, or what commonly goes by that name, to pull different ways. I use the word *interest* in its common acceptation, as signifying the present apparent good of the individual without reference to his future; for rightly considered, I have no doubt but that the real interest of every individual is always in unison with his moral duty. But as conscience often pulls one way and interest another, we have, when this happens, the most urgent need to implore the Father of Spirits for strength to maintain our integrity and not to suffer the delusions of some temporary advantage to make us do what he forbids. To pray for strength to resist any particular temptation, with a sincere desire to attain it, is, in fact to overcome it. For, God will not suffer us to be tempted above that we are able to bear; and if we resist the devil, or any particular temptation, whatever it may be, it will flee from us. The reason why men are so easily overpowered by the temptations of illicit pleasure or dishonest gain, is that they do not with any constancy oppose their force by those moral considerations, which teach us, that no pleasure or gain is worth having, which is not to be had without transgression. And, when men are tempted, if they do at all pray against the temptation which assails them, they too usually do it without sufficient fervour and perseverance, or else without any steadfast resolution practically to resist the incursions or to counteract the wiles of the enemy." pp. 497—499.

At pages 503, 504, the conclusion of the first part on Prayer, we find Mr. Fellowes asserting spiritual influence, although in a manner and with limitations that are unscriptural.

"That a certain degree of the influence of the holy spirit of God is still imparted to the soul, and, that that influence concurs with our natural endeavours to increase our growth in true righteousness, will, I think, be hardly disputed by those who believe in the universal presence and wisdom of God, with his infinite concern for the welfare of his creatures; though the manner in which this influence is conveyed, or the mode in which it acts, is secret and unknown. But, I think that Scripture and reason will com-

bine to prove, that this divine influence is communicated to us, in proportion as our hearts are fitted to receive it. Now, as prayer tends, by fixing our thoughts and employing our attention on everlasting objects, to make our souls less earthly, sensual, and gross, to cheer us with hope, and to warm us with charity, it seems probable that it is one of the principal secondary means to be employed for the attainment of that favour which comes from above. And, hence, we have the strongest inducement to pray without ceasing, to cherish the spirit, and to cultivate the habit of devotion, as it causes the spirit of the eternal, invisible, the only good and wise God, to abide in us." pp. 503, 504.

We cannot shut this volume without directing the attention of our readers to one passage, which they will understand. It is doubtless meant to serve as an apology for those who, like Mr. Fellowes, have thought it their duty to impugn the very doctrines of which they had solemnly professed their belief, and which they had solemnly promised to maintain.

"Besides allotting stated intervals in every day to the exercise of devotion, it certainly behoves us to be constant in our attendance on some public worship, of which the use is not more sanctioned by authority, than it is approved by reason. Our Saviour himself, appears regularly to have attended the public worship in the synagogues and temple of the Jews, though there evidently were many frivolous ceremonies, and some superstitious practices, connected with that worship, which he disapproved; and though he designed, from the first, gradually to abolish the ritual institutions of the law. But, for the sake of public peace, and the good of others, he complied, for a season, with forms, in the use of which he could not reasonably or heartily acquiesce; but, while he appeared to countenance them by his presence, he evinced his disapprobation by his censures, and exposed their futility by his doctrine." p. 512.

At page 522, fifth line from the bottom, the word *gratitude* should be inserted after the word *than*.

The subjects with which the second volume begins, are, the Love of God, and the Love of our Neighbour, each occupying two parts. We take a pleasure in noticing

what is praiseworthy in Mr. Fellowes, and we therefore lay before our readers the following description of the supremacy which the love of God should hold in our affections.

"If we really love God we cannot love any thing so much as God. For the love of God will not endure a rival in our affections. The love of God can either not abide in us to any saving purpose, or so as to model our conduct after the pattern of the divine perfections, if it do not reign the sole sovereign in our soul, the supreme arbiter of our will and affections, keeping all our inferior appetites and passions, subject to its benign and salutary controul. If we covet wealth or honour, if the lust of pleasure or any worldly thing have the ascendant in our desires, and occupy the place of distinction in our hearts, we cannot love God so much as we ought to love him; for we are to love God with all our heart and all our soul. We are to love nothing more than, and nothing so much as God; the love of God must not share a divided empire in our breasts with the love of the world; for the two affections are quite opposite and incompatible. They cannot exist together; and no attempt to reconcile them will ever be successful. If then we would fix in our souls that love of God, which passeth knowledge, which is the summit of delight, and the perfection of morality, we must endeavour to curb all our inferior appetites and not to let the lust of perishable things have the dominion over us. The love of God does not preclude all other attachments; it prevents only their excess; it keeps them in subjection to a reasonable self-government; and renders them subservient to our greatest good." pp. 14, 15.

We could also transcribe much, with satisfaction, from the lectures on the Love of our Neighbour.

The lectures on Charity (which is considered as confined to man) abound in excellent observation. We could not forbear, in the perusal of this part of the work, from comparing its spirit with that of a certain periodical publication with which our author is generally believed to be closely connected, and which, under its present management, seems to understand the nature of charity for no other purpose than that of more effectually and atrociously violating it. If the be-

lief be well founded, we trust that the conductors of the Review in question will derive some benefit from Mr. Fellowes's admonitions.

The lecture on Self-examination contains likewise much that is good.

Pp. 308—311 contain some reflections on the bitterness of religious controversy, which we shall be happy to consider as a pledge of the author's amendment in that particular. We forbear the invidious employment of turning them against his former, and, we hope, repented conduct.

In the lecture on Slander we find the following expostulatory question: "And, in our own times, have not the genuine principles of liberty been calumniated, as tending to produce nothing but proscriptions and massacres, anarchy and confusion?" pp. 329, 330.

Admitted: but are there not two views of the subject? And might it not as justly be asked (which Mr. Fellowes has not done), Have not the genuine principles of *loyalty*, in our times, been calumniated, as tending to produce nothing but tyranny and oppression, slavery and ruin? We mention this, as marking a certain bias in the mind of Mr. Fellowes.

Mr. Fellowes seems to write with feeling on the subjects of "Detraction," and "Rash Judgment." There is likewise a lecture of some interest and severity on "A busy, meddling Disposition." In a former part of his work, the author had given due honour to Industry. In the lecture on Patience, and towards the close, there are some original observations on the sensibility of our blessed Lord to his sufferings.

Having, as we conceive, done full justice to the meritorious parts of Mr. Fellowes's present production, we now feel it our duty to give the entire result of our judgment respecting it. And we must say, (we wish it were in our power not to say,) that, together with much of what is valuable, there are omis-

sions, so important, so fundamental, so emphatic; there are likewise some contradictions to sound doctrine, so decisive and pernicious; that, as a whole, we cannot wish it success in any quarter; neither can we in conscience recommend it to the perusal of any reader, who has not previous information and integrity sufficient to guard him against its numerous errors. That we may not be accused of making this unfavourable decision without adequate ground, let the reader be referred to the unqualified declaration, "The only condition of salvation is obedience to God's commandments." vol. i., p. 363. Let him read what Mr. Fellowes teaches concerning sin, vol. ii., p. 114:

"Before any particular vice can obtain the dominion over us, or subject our reasonable nature to its controul, it must not only have gained admission into, but have fixed its residence in, the heart. It must have made the will obsequious to the tyranny of the sensations. Now no victory over our moral nature so complete as this can be acquired by any one act of sin; it must be the result of many particular acts, which operate in succession; and of the last of which the force is increased by that of all the preceding."

The question, Mr. Fellowes should know, is not, whether gradual advances in iniquity be not necessary to produce a character of superlative wickedness: on this all are agreed: *nemo repente, &c.*: but, what is the original state of the human heart? But let the reader proceed to something more explicit and illiberal: "Man was not born, as some system-mongers would make him, a man-hater, but a social being, a lover of his species." And we may assign the cause of certain effects, Mr. Fellowes further observes, "without recourse to the groundless supposition of an innate ill-will or inbred malevolence, to account for the enormities of our conduct." pp. 130, 131. Mr. Fellowes will still further inform the reader, on this subject, that "the nature of Christ was, in all respects,

if we except sin, which is not a natural but acquired state of human nature, like our own." p. 407. Respecting the Atonement of our Lord and Saviour, let the reader consult Mr. Fellowes, and he will find, that the sufferings of Christ, so pathetically set forth in the first volume, in the lecture on the Crucifixion, were endured only "for our benefit and example; to teach us, that affliction conduces greatly to the good of man," &c. p. 210. Mr. Fellowes will instruct the reader again, on this important subject, that "the ends which God seems to have proposed in sending our Saviour into the world, were, that he might give us a full assurance of a happy immortality after death, and teach us what it was necessary for us to do, in order to fit ourselves for so glorious an inheritance." p. 436. And this is all. Not a word about sin as the cause of our Saviour's sufferings; of the abolition of sin as the end: none of those emphatic scriptures adduced, which declare this cause and end of his death. What a disheartening void presents itself to the eye of an intelligent Christian, when a system of Christianity is proposed to him, which enounces, and even supposes, nothing of the corruption of the human nature, of the atonement made by the Son of God for the sins of man, of the divinity of the Saviour; but, either by studied silence or direct denial, overturns all these doctrines, together with all their dependencies!

We earnestly hope, that Mr. Fellowes will be induced to consider the ground of our censures with impartiality and seriousness, and that he will make the progress, which, although unusual, sometimes happens, from Socinianism to Christianity. We hope his weariness of controversy will engage him to draw his future divinity from the genuine wells of salvation, the sacred Scriptures; and that, in this study, his profiting may be great and rapid, and appear unto all.

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We shall be among the first to congratulate him upon such improvement, and among the last to reproach him with former defects.

Practical Sermons. By the late Rev. JOSEPH MILNER, M. A., Master of the Grammar-School, and Vicar of the Holy Trinity Church, in Kingston upon Hull. Vol. II. London: Cadell and Davies. 1809.

It is with unfeigned pleasure that we introduce to the notice of our readers a second volume of Sermons by the late Rev. Mr. Milner of Hull. In presenting them to the public, we are persuaded that the friends of their much respected author only fulfil the wishes of a large proportion of the religious world, whose approbation may be anticipated from the favourable reception which his previous writings have experienced. The present volume is offered to the public by the original editor of the first *, and is introduced by a brief, but interesting, Preface, in which he states the two leading objects which he had in view in selecting the sermons before us from the mass of the late author's manuscripts. One of these objects was, to give a just and fair specimen of Mr. Milner's ordinary *manner*, or style of preaching; in which the editor conceives that he has succeeded still better than before, and which will therefore give an increased interest to the present volume. The other and the more important object, was, to select such sermons for publication as in the opinion of the author himself, were he now alive, would be best adapted to the spiritual condition and "the existing circumstances" of his audience. Although unacquainted with the religious state of the town of Hull, we are so well aware of the corrupting influence of

* The Rev. W. Richardson of York. For an account of the first Vol., see the Christian Observer for the year 1802.

commercial prosperity, that we have no doubt as to the justice and propriety of the concluding observations of the editor, which we insert, both as a pleasing specimen of the pastoral spirit of the writer, and as affording an admonition to other places which may, in these respects, be in a similar state of religious declension.

"The editor certainly knows that during the latter years of Mr. Milner's life, his mind was deeply affected on account of the religious declensions and divisions which he saw taking place in the town of Hull. He thought he perceived a proud, worldly spirit, and the excessive love of gain eating out the love of Christ, of his cause and people, in many who had once seemed to walk humbly with their God, to be zealous for the truth, as it is in Jesus, and to provoke one another to love and to good works. He beheld with grief the awful progress of gross wickedness and vice, of lewdness and impiety in that place. These evils he ascribed to its rapid increase in commerce, in wealth, in population, in buildings, and in luxury. Against this subversion of religious principle and practice he failed not to lift up a warning voice, and had he lived to see how widely the mischief has been extended within the last ten or twelve years, he would have cried aloud and not spared to tell the people their transgressions and sins. But his honest heart grieves no more, sighs no more on account of the abominations of the age. This righteous man has, happily for himself, been taken 'from the evil to come.' He is gone to that place 'where the wicked cease from troubling, and where the weary be at rest.' He is spared the anguish and sorrow, felt by his surviving friends, at the sad effects of commercial prosperity on the one hand, and of the check which it has received from desolating and corrupting judgments on the other.

"The tongue, indeed, which was ever ready to rebuke and exhort with all long-suffering and doctrine, lies silent in the grave; but, though dead, he yet speaketh in these Sermons. He calls to the numerous flock, once committed to his charge, to repent and do their first works. Many of these discourses are exactly suited to their case, and even more applicable to the present circumstances of his parish, than they were at the time when they were preached. The sermon, with which the volume concludes, composed and delivered not long before his decease,

may be considered as his dying testimony to this great truth, that 'to be carnally-minded is death, but to be spiritually-minded is life and peace.'" (Preface.)

The general character of Mr. Milner's sermons is so well known to most of our readers, and we have on a former occasion so fully expressed our own sentiments respecting them, that it might perhaps be sufficient to refer to that article, and to assure the public that the present volume is at least equally valuable with the former. But Mr. Milner is an author of no common merit and ability; and the perusal of the sermons, now presented to the world, has suggested to us a variety of reflections, which we trust our readers will deem neither uninteresting nor unimportant. These we shall now proceed to lay before them.

The sermons which compose this volume are thirty-three in number, and comprise most of the important practical subjects which enter into the spirit, and form the character, of the real Christian. It is not our intention, because it would lead us far beyond our limits, to enter into a particular examination of every one of these discourses. It will rather be our business to notice the principal topics which occur in them, and to point out their characteristic excellencies and defects.

There is, in the first place, one general impression, which the sermons before us are in the strongest manner calculated to produce; and that is, of *the reality and infinite importance of true religion*. There is an air of seriousness and solemnity diffused through every discourse, which powerfully arrests the attention of the reader, and almost forces upon him a conviction of the momentous nature of the subjects which the author is discussing. The value of the soul, the reality of eternal things, the vanity of the world, the near approach of death and judgment, of heaven and hell, are brought before the mind with such strength of reasoning, and liveliness of colour-

ing, that even a careless reader must, one would conceive, be constrained to pause and reflect, and be convinced, at least for a time, of the unquestionable and unspeakable importance of real Christianity. We shall have occasion, in the sequel of this article, to advert to the *peculiar cause* of this most valuable general impression of Mr. Milner's discourses, and shall therefore proceed to give a few extracts in support of this first observation. For this purpose, we cannot do better than refer to the first two sermons in the volume, on the momentous question of our Lord, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" We quote from the introduction to the first of these discourses.

"If any consideration can overcome that profane and careless indifference, with which many are now accustomed—to *hear* did I say—or to *seem* to hear the great doctrines of the Scriptures; it is that view of their infinite importance, which the sentence of the text exhibits. We are alive after trifles 'light as air,' which however important they may now seem to us, will presently leave us naked and destitute, and in a few years, at most, will be of no use or consequence to us; and oh! how do we slight the consideration of eternity, though all our bliss depends upon it!

"This proneness to slight eternity, this excessive attachment to the things of time, is a certain proof, that man is in a fallen state by nature. In arithmetic we know, full well, the difference between seventy and millions, and though no man has an adequate idea of eternity, yet the negative idea itself, that it never, never shall have an end—this of itself causes us clearly to understand, that there is no sort of comparison to be made between the largest number, that ever was actually reckoned, and eternity: imagination is lost in conceiving of its extent: and all time, and all the events of time, appear as nothing in comparison. How is it, then, that men can spend weeks, and months, and years, with the main stream of their thoughts running after this world, and hardly allow themselves in any serious thought after the eternal state!

"In worldly things, we think it wise to

spend time beforehand, in preparing for any new scenes we may have to enter on. A seven years' apprenticeship is not thought too long, to prepare a youth ~~for~~ a trade, which he may never live to enter on, and in which, perhaps, he may never have any profit or success. Surely, all is wrong with us by nature; the most holy of God's people must be sensible of it, if they carefully look into themselves. It is so far from being natural to us to weigh eternity in any practical sense, that it is very difficult to be brought to any deep and serious thought of it at all. Set apart some time for the business—how slowly move our thoughts! how like a fable or a dream appears the revelation of Scripture! Confirmed, though it be, with miracles and prophecies, and every internal mark of truth, yet how little is it believed to be true! How little are we affected with ideas of the fulness of joy and pleasures at God's right hand for evermore! and the lake of hell, that burneth with fire and brimstone for ever—how little does it move us!"

"Let me beg your earnest attention. The subject is alarming, I own. But will hell be charmed away, by our ceasing to think of it? There is an impudent profaneness in the times, which will not allow men to think that hell has any existence; but to say that it is *eternal*, this they will not endure: they think it unjust. I know none more likely to obtain the heaviest punishment there than such fearless reasoners, who shew themselves so unmeasurably arrogant as to set up *their* reasoning against God's word. Are you judges of the quantity of evil there is in sin? No man can say it. You cannot then judge of the propriety of the degree of punishing it. It is surely above reason, and revelation alone must determine.

"Let me beg of you then, brethren, to attend to what far more concerns us—to weigh the case stated in the text. Bring it home, each man, each woman—and may the Spirit of Christ be with us; and quicken, and illumine our dull, dark souls, while we consider—1st. what it is to lose the soul in hell, and—2d. what is the emptiness of the gain of all the world: whence we may—3d. apply to the conscience the infinitely weighty question of the text." p. 3, 4.

We admire the awakening simplicity and exact propriety of this division of the subject. Instead of entering into any metaphysical arguments to prove the value of the soul, the author strikes at once into the heart of the inquiry, and considers

the dreadful consequences of losing the soul in hell. After this very awful account, Mr. Milner proceeds to state the misery of a lost soul, from the view of its total separation from God, the only source of happiness; of its positive punishment; of its friendless condition; and of its having neglected the most precious of all remedies. We add the concluding passage of this sermon, as comprising in few words a sufficient reply to those who object to the eternity of future punishment.

"This misery is *eternal*. It would alleviate the sense of woe, if the man could think, after suffering as many years as there are blades of grass, and sands on the sea shore, and stars in the firmament added together, he might then come from the place of torment. But the torment, after all, *still to begin!* Who can tell, indeed, what it is to 'dwell in everlasting burning!' Shall we be told, that such and such great names are of another opinion, and deem hell torments not to be eternal! Will their reasonings help out of hell those who once find themselves there? What is the way to settle this matter? Surely mere reasoning on the mercy of God, set in opposition to his other perfections, must be an impious boldness. Do men consider that the justice and purity of God is as infinite as his mercy? and especially that reason must be here an impudent caviller, taking upon her what is vastly unbecoming? For the Scripture revelation of the eternity of future torments is so plain, and so void of even any thing like hints to the contrary, that I suppose were it not for this imagined contrariety to reason, men would never have pretended to bring any thing from Scripture against the doctrine. Let several chapters towards the end of Revelations, and particularly the solemn declaration in the last chapter, 'he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still,' be well considered. This representation takes away all idea of any change after this life taking place in the state, or on the hearts of men, and the eternal punishment of the wicked will appear as true and real as the happiness of the righteous. Read the latter part of the ninth chapter of St. Mark's Gospel. Three times does our Lord say, 'Where their worm dieth not, and the fire is not quenched.' Read his account of the last judgment—'These shall go away into everlasting punishment, and the righteous into life eternal.'—On this scriptural ground I rest the

matter. May we all hear, be in fear for ourselves, and flee from the wrath to come." p. 14, 15.

In the second sermon, the emptiness of the gain of the whole world is admirably set forth. We have room only for the following passages:—

"Can riches feed the immortal spirit? Do not we see the more men have of them, the more greedy they are after filthy lucre? Suppose the wealth of all the Indies your own; all the jewels and all the shining ore of the whole earth, what would you do? You would satisfy the demands of nature. So you might, if you were a day-labourer. You could only make Solomon's experiments of pleasures, wine, buildings, servants, musical instruments, and all kinds of delights of the sons of men; and when you looked on all, you would find all vanity. The health of the soul is holiness, conformity to God.—This your wealth would be so far from promoting, that it would hinder it exceedingly. Pride, arrogance, ill tempers, and troublesome imaginations, grow upon men, as they grow in wealth, while their hearts are strangers to God. For 'the prosperity of fools destroys them,' and renders them a curse to themselves, and a burden to all around them.

"What can carnal pleasure do for any man? Who knows not that its end is bitterness and woe? Take your fill of pleasure; withhold nothing from you, that your eyes lust after, and then tell us the result. Let the votaries of pleasure, in this house, confess from their feelings, that happiness is yet a stranger to their breasts. And if riches and pleasures be thus unsatisfactory, when enjoyed, how empty must they appear, when it is considered that man is subject continually to disappointment. And this is the misery of worldly advantages; that though when obtained they never satisfy the soul; yet disappointment is sure to sting the minds of men, and render them exceeding miserable.

"But besides the thousand thousand losses, cares, and mortifications to which all worldly situations are liable, Death, that king of terrors, will soon strip the proudest men of all their greatness. Over hill and dale, over land and sea, their steady eye may pursue the gaudy butterfly of pomp and grandeur. Yet, behold! in the midst of their pursuits, Death, with silent hand, precipitates them into the gulph of eternity. Admit you were master of the whole world; yet we must not admit you are master of your existence here for one hour. And

does not this embitter to the man of this world all his greatness! Must he not now and then reflect with anguish, 'very shortly, how soon I know not, I must leave all these darling objects of pleasure!'

"What has an end cannot satisfy the immortal spirit. At God's 'right hand is the fulness of joy and pleasures for evermore,' and there only. So that let a natural man be asked what he would have, and from the vast variety of the world's goods let him select what is the dearest to his soul—he is miserable still: possession cannot bless him: the least disappointment can torment him, and death will soon deprive him of all." p. 19—21.

The sermon concludes with a powerful application of the text to the consciences of the audience, which we can only recommend to the most serious attention of our readers. Similar views occur in several of the succeeding sermons; particularly in the 6th, on "the World overcome by Faith;" the 9th, "On the different Manner in which the Righteous and the Wicked die;" the 19th, on "the Parable of the Rich Man and Lazarus;" the 24th, on "the Parable of the Rich Man whose Ground brought forth plentifully;" and the 25th, on "the Difficulties attending the Salvation of the Righteous, and Certainty of the Destruction of Sinners."

Those who are acquainted with Mr. Milner's writings will not be surprised, that, in stating the leading excellencies of his sermons, we should next point out *the prominent place which is every where assigned to the doctrines of Grace*. The total ruin of mankind by nature, and their redemption by Jesus Christ, are the two grand topics which, more or less, appear in every sermon. "The inestimable value of Faith in the Righteousness of God and our Saviour Jesus Christ," is the title of the third discourse, on 2 Pet. i. 1, in which that most important subject is plainly yet forcibly discussed. The same doctrine is pursued in the following sermon, from the words of the prophet Nahum, i. 7: "The Lord is good, a strong hold in the day of trouble; and he knoweth

them that trust in him." In these two discourses, our natural state of guilt and condemnation before God; the only and the all-sufficient foundation of pardon and justification; the nature of that faith by which these blessings are obtained, and the peace which flows from them; are not only clearly stated, but most feelingly and powerfully described, and applied to the conscience and the heart. We extract the following passages, as specimens of the manner in which some of these important points are treated by Mr. Milner.

"So rich a subject as this, the very fundamental of our Christianity, and without which the Gospel is a mere name, deserves our most serious consideration; and I am persuaded would be more regarded than it is, if men would think more deeply of death and judgment, of sin, and the holiness of God. But while men have a slight view of sin, and think that a merciful God will readily pardon their enormities, which they please to call frailties, they go on contented with a round of external duties, which they make their righteousness. All this time their hearts are wedded to the pomps and vanities of this wicked world; so that there is a certain previous view of things which every man must have, before he will heartily relish, much less comfortably experience, the gospel-truths I have set forth.

"A man ought to know, that sin deserves death eternal. He ought to be affected in some worthy manner with the view of the infinite majesty and greatness of God. He ought to be practically convinced, that God's ways and thoughts are so much above ours, as to make it no sort of presumptive proof against a doctrine's being true, that it contains in it things hard of digestion to us. He ought to give over making so audaciously free with the mercy of God, as too many do; and to open his eyes, and behold in the world many dreadful symptoms of his divine wrath against sin, displayed even in the present scene of things. And if he considers how severely sin is often punished in this world, in long, awful, and horrible inflictions, he may justly suspect that there is something in sin not so slight as he apprehended. A good and gracious God, 'whose mercy is over all his works,' would not punish it so severely as he does, even here, if it was not an infinite evil." p. 40, 41.

"Surely it is not enough for a man to

say, we must do our best, and then God's mercies may be hoped for. This is a wretched plan of religion. Here are no distinct resting-places for the weary soul; no decisive instruction for a bewildered mind; no guidance and comfort for a burdened conscience. I am persuaded, that none but careless people, however decent they may be in outward conduct, can rest in such views as these. They whose minds have been previously exercised with careful thought, and who have obtained a just sight of human corruption and wickedness, as well as of the Divine greatness and purity, will never rest in a general notion of a Saviour, and call *that* Christian faith. For is it not plain, that immense numbers, who profess this general notion, are as unhappy in sin, and as enslaved in corruption, as deists, or those who avowedly disregard Christianity altogether? But the faith of the Gospel is the instrument of all sanctification, which I have not considered in this discourse, as well as of justification, which I have been considering. It is called a precious thing in my text, and exceeding great things indeed are said in Scripture to be the effect of it—nothing less than the being born again, the total change of a man's state before God, and the bringing him into happiness out of misery. Now may not I appeal to too many, that they know of no such effects of their faith? May not too many justly say, certainly I have not the right Christianity, because I know no good it has done me?

My brethren, a general notion of Christ is not that which the Scripture calls faith in Christ, neither will it be of any more service to a sinner than a general notion of a physician will be to a sick man. The people who were bitten by serpents in the wilderness were not cured by a general notion of the brazen serpent which Moses made. There was a particular looking at the object required of each wounded man, and then the good effect ensued. Thus are we to obtain the healing of our souls. For 'as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish but have eternal life.' pp. 42, 43.

The three succeeding sermons are on the Victory of Faith over the three great enemies of the Christian, the Flesh, the World, and the Devil, and are particularly valuable. From the first of these discourses we select a passage, which we think calculated to be peculiarly useful,

on Sanctification by Faith in Jesus Christ.

"When the apostle says, 'there are given unto us exceeding great and precious promises,' remember that Christ is the surety of them all, engaged to make them good. By these promises, that is, by trusting in them, and expecting the fulfilment of them, you are to be 'made partakers of the divine nature.'

"There is the more necessity for this faith in Christ respecting sanctification in all its parts, because though you may have trusted him, in general, for your whole salvation, yet if you do not actually depend on him for the mortification of particular besetting sins, you will find their power will be to you very formidable. The world you are in is evil. It corrupts you by its temptations through the lust, that is, the evil nature which remains even in the regenerate. In Christ there is strength and power promised, that sin shall not have dominion over you. And this is one of the most precious promises which belong to those who are not under the law, but under grace. You feel yourselves entirely unable to escape this corruption that is in the world through lust. Reflect, that in Christ there are 'exceeding great and precious promises, that by these,' by faith in these, 'you might be partakers of the divine nature,' the image of God, the mind that was in the man Christ Jesus, in all parts of his lovely image, and so escape this corruption of the world which tempts you through the lusts of the flesh. It remains then that you put the Lord in mind of these promises, and wait on him for their fulfilment. By this method you will find meekness to prevail over anger; patience over impatience; divine fortitude over cowardice; long-suffering over malice; kindness and liberality over covetousness and selfishness; heavenly-mindedness over the love of the world; and to say all in a word, love over hatred.—This it is to put on the Lord Jesus Christ by faith, and so to 'make no provision for the flesh to fulfil the lusts thereof.' p. 64—66.

The following passage is at the close of Mr. Milner's view of the victory of faith over the world.

"Lastly. The view of heavenly happiness procured for him, by the blood of his Saviour, has won his heart and secured his affections to him who 'sitteth at the right hand of God,' his forerunner who has provided mansions for him. Hence he overcomes this world with respect to expectations of happiness from it. Man must have

something to look to for his bliss. But he looks in vain, till, by the Holy Spirit revealing the things of Christ to his soul, he sees and tastes how gracious the Lord is, and knows something of what he has laid up in store for him. He is then effectually delivered from the love of this present evil world. He tastes the sweetness of that Scripture, 'Jesus gave himself for us, that he might deliver us from this present evil world according to the will of God our Father.' If he looks at the pleasures of this life, with which the natural man is enchanted, he sees their emptiness, and pities the wretched taste of those who are enslaved to them. At God's right hand, where his Saviour sits, he knows there are 'pleasures for evermore.' Hence he practises sobriety, temperance, and chastity, using this world, as not abusing it; and eats and drinks that he may live, not lives that he may eat and drink. The fashionable amusements in which vain men seek to kill time, have to him no charms. Truly he has no leisure for them; he has other employment for his time and thoughts. This all know, who know what true godliness is. If you say, what, then, must no time be allowed for pleasure? He answers, yes. But these things can give him no pleasure. Since he was renewed in the spirit of his mind, his pleasures are heavenly. He reads the promises of his Saviour in his word, and that is an inexhaustible fund of solid pleasure. He meditates on the exceeding and eternal weight of glory, and there is joy which no man can take from him. He converses with his brethren in Christ on the love of Christ, and that is a feast to his soul. He employs himself diligently in the duties of his calling, and labours to do good in his generation, particularly by supplying the needy with that superfluous money which others expend upon their lusts. This is glorifying his God, and this is also a pleasure.

"Another way in which men shew themselves enslaved by the world is, by seeking the honours and dignities of it. But the believer is made a king and a priest to his God, and expects one day to sit with Jesus on his throne, even as he also overcame and sat down with his Father on his throne—what can he want more? What honour or power like this? As to worldly honour, it is dross and dung in comparison of this. If he desires a good name, it is that his God may thereby be glorified among men. If it is not to be had but with the sacrifice of a good conscience, welcome to him contempt and reproach. He will rejoice that he is 'counted worthy to suffer shame for his name.'

"But the love of money is that peculiar

evil which makes a man a slave to this world. Nothing can overcome this but faith in Christ and his heavenly treasures. Where this is overcome, there Christianity triumphs indeed. For it must be confessed that the love of money is an evil which sticks very close to the professors of godliness. The remnants of worldly lusts in the regenerate, are here very stubborn, and obstinate, and the heart is deceitful here above measure; because this sober vice can deceive under the specious name of frugality and economy. Nothing, however, can overcome the world, in this respect, but faith in Christ. And where 'Christ dwells in the heart by faith,' he surely will overcome it. Hence the believer learns to be liberal of his substance, and delights to do good with money, as its proper use and end. He seeks 'those things which are above;' for his happiness is hid with Christ in God. Earth can never fill his desires nor supply his wants. Jesus is all his salvation and all his desire: the world is as dross and dung compared with him." p. 84—87.

The prevailing religious views of the author appear of course in the tenth sermon, on "St. Paul's Determination to know Nothing save Jesus Christ, and him crucified." While, however, Mr. Milner enters with his usual warmth and energy into this his peculiarly favourite subject, it is highly satisfactory to observe, that his views respecting it are far from being so narrow and confined as we have sometimes had occasion to lament in writers of similar sentiments, but are truly enlarged and scriptural.

"It were an unfair, an unjust use to make of this text," says the excellent author, "to prescribe from thence to ministers, that their whole discourses must directly relate to nothing else but the wounds, and agony, and sufferings of Jesus Christ. For a man may, in a natural way, be much affected with his sufferings; just as he would with seeing a stage representation of an innocent person suffering under cruel indignities; with no other consequence than the stirring up of natural pity and compassion. It is the doctrine and use of Christ crucified, not merely the history of it, which is to make us holy and happy. And therefore, the preaching of the law, and of repentance, as leading men to feel their need of Christ; and the preaching of good works, and duties as the fruit of faith, are necessary. But still

you see Christ is the grand subject; all is referred to him: the design of all is that he may be endeared to us, and honoured by us, and may form our capital enjoyment." p. 134.

Connected with the doctrine of salvation by faith in Jesus Christ is that of the *influence of Divine Grace*; and on this important subject there are two sermons in the present volume, which require to be distinctly noticed. The first is on "the Scripture Doctrine of Divine and Human Agency in the Work of our Salvation," from the words of the apostle, Phil. ii. 12, 13. We are not altogether disposed to acquiesce in the opinion of Mr. Milner, with which he introduces this discourse, that the exhortation in the text is properly applicable only to *real Christians*. It is true that it was originally addressed to persons who were all supposed to be, and for the most part certainly were, true believers in Christ; but it is also probable, that some amongst them might not be strictly such; and there does not appear to be any solid reason for the Apostle's excluding them from a share in exhortations. The same argument by which such a confined application of it, as that for which Mr. Milner contends, is supported, would equally exclude unconverted persons, or nominal Christians, from any concern with the general commands to repent and believe the Gospel. In either case the influence of divine grace is necessary to induce men to comply with the exhortation, and they have the same ability for the one as for the other. We deem it more scriptural, therefore, to consider the words of the Apostle to the Philippians as applicable, in common with other general exhortations, to all professed Christians.—The principal aim of the author in this discourse is, to expose the error of those who think that the nature of man is only weak, and standing in need of some assistance from above to work out his salvation; instead of being altoge-

ther corrupt and without strength, and requiring, according to the tenth article of our church, which Mr. Milner justly considers as a comment on the text, both a previous good-will, and continual subsequent assistance. This false and unscriptural notion is therefore ably and successfully combated in this discourse. At the same time, we are inclined to doubt the propriety of a few expressions in it, and to fear that they may be misconstrued by some who are not well acquainted with the subject. Thus, when it is said to those who, it may be, are erroneously supposing that they have more *natural* power than they really possess, to work out their salvation, "At present your willing and your doing is your own, arises from mere nature, and comes not from the grace of God: you must not expect that the operations of the Spirit of God will mix and combine with those of your nature: the old man and the new creature will not unite in the work of salvation;"—when sentiments of this nature are directly addressed to irreligious, or, at least, unconverted men, we think they have either some ground to complain of discouragement, or some plausible pretence for indolence and carelessness. We are well aware that any consequence of this kind would be contrary to the real views of the author before us. But it would certainly be better, in our statement of the doctrine of divine grace, to keep still more closely to those of Scripture; which, while it unequivocally declares that it is God only who worketh in us both to will and to do, at the same time calls upon *all* men to work out their own salvation; and consequently proceeding upon the supposition that they are able to obey the call, teaches us to ascribe every good desire, and every religious endeavour, however faint and imperfect, to the gracious Giver of every good and perfect gift.

This highly important, but, in some respects, difficult and intricate sub-

ject, is pursued still farther in the next discourse, on 2 Tim. ii. 19, which is entitled, "The two Seals of God's Foundation, or Privilege and Duty clearly stated." From an expression in this sermon, we conclude that it was not customary with Mr. Milner to introduce the doctrine of election frequently in public, but that for once he had thought it right to set it forth at large. The passage of Scripture on which this discourse is grounded does not appear to us to require such an application as is here made of it, although it may not improperly serve as a foundation for that practical view of the doctrine of election which Mr. Milner was so anxious to enforce. Let those who are fond of charging clergymen of similar principles with indulging in frequent discussions of the doctrine of predestination, observe the following passage from the introduction to this sermon.

"I am not disposed to strive about words to no profit: I advise professors of godliness to avoid those speculations that are too high for them. Much is said in Scripture against it. The passage from whence the text is taken is full against it. I cannot but exhort, again and again, the common people not to busy their heads with matters above their capacity. The self-conceit of shallow men, in this, has done much hurt, both to themselves and others." p. 239.

The explanation of the doctrine of election in this discourse, Mr. Milner professes to found on the 17th article of our Church: and it must be admitted that there is in his statement of the subject nothing crude or violent. At the same time, it is almost unnecessary to say, that the difficulties which seem to us to press equally on both sides of this controverted question, remain as before. When it is said by Mr. Milner, that "God's predestination and election of some souls to glory is so far from narrowing (as is often thought) the way to heaven, that, remove it really, and the way to heaven is shut altogether;"—that "all others have just as good an abi-

lity for obtaining salvation by Christ, as they would have had were there no election of grace;"—and that, "if the Lord bring some effectually to heaven, that, surely, is not excluding others;" it is obvious that replies of a very puzzling nature might easily be made, which would involve the whole subject in inextricable difficulties. We must, however, do the justice to the able and pious author of these discourses, to declare our high approbation of the candid and humble manner in which this doctrine is stated in his sermon, and particularly to point out the care which he has exercised to guard it from abuse. From this part of the discourse we extract the following important passage.

"But are any inclined to abuse the doctrine, and say, 'I am one of God's elect, I may live in sin, and yet go to heaven;' let them know that they are wresting the Scripture to their own destruction. These would take one seal without the other, though both ought to go together. And the second is, 'let every one that nameth the name of Christ depart from iniquity.' That is, let every one who professeth to look for salvation by Christ alone see to it, that he answer the character of his elect, that he be holy in all his life and conversation, and abstain from all sin, and hate and fight against it to the end of his life. This connection between election and holiness is very remarkable. They always go together in Scripture. One can scarcely recollect a passage which speaks of election, that does not also speak of holiness. One quotation shall serve instead of many. 'He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.' He does not chuse men, because they are holy; on this plan none would be saved, because all are unholy; but by virtue of his choice of them they are made holy. So far is his electing love from being an enemy to holiness, that it is the cause of all the holiness that is in the world. Take it away, and none will be left.

"The Holy Ghost seems to have foreseen, that the first seal would be abused or misunderstood, and therefore we have here the second seal of God's foundation. And it is at any man's peril to separate it from the first, or to represent the doctrine of election as against holiness. God's election is meant, in its use, as a doctrine to humble men, and

cause them to trust to his grace alone, and not to themselves. It is not meant to allow men to live in sin. Indeed it is impossible that it should. If the holy God chooses any man that he should be holy, (and that is the true election) his evidence that he is one of God's children must be holiness. He must live a good life, and continue so to do, if he mean ever to prove his election unto life, or to stand before God.

"I wish this seal was more attended to by professors of godliness than it has been among us. Some spend all their zeal on points of doctrine, as if the first seal could stand without the second. Others build too much upon inward sensations, or outward duties. And too many of both sorts are worldly, contentious, proud, vain-glorious, careless of brotherly love, selfish, negligent of a good life, not discharging aright the duties they owe to their families and other relations, abusing one another, and not seeing themselves to be equally wrong. Let it then be observed, that to 'depart from iniquity' is an infinitely surer mark of a child of God than all the zeal about doctrine, and all the raptures in the world. An holy life proves a man chosen of God. The thing itself appears. Holiness must be wrought by the God of holiness. His election proves itself. The other things I mentioned may be wrought by Satan. He can give zeal, he can give joy, and high joy and zeal too, and he often has done it; but one fruit of holiness he cannot produce. See we a man live soberly, righteously, and godly, we see one of God's elect beyond doubt." p. 247—249.

(To be continued.)

An Account of the Empire of Morocco, and the District of Suse; compiled from miscellaneous Observations made during a long Residence in, and various Journeys through, these Countries. To which is added, an accurate and interesting Account of Timbuctoo, the great Emporium of central Africa. By JAMES GREY JACKSON, Esq. Illustrated with Engravings. London: Nicol. 1809. 4to. pp. 287. Price 2l. 2s.

The enormous price of the work before us, which is at least twice its real value, even when calculated on the present extravagant scale of

bookselling, must necessarily limit its circulation. Had we known its cost before we ordered it, we certainly should not have been amongst its purchasers: not because we do not think the book entitled to a reading, but because we think it a duty to discourage such exactions. However, having got the work into our possession, we will endeavour to turn it to account, and leave our readers as little cause as we can to regret their inability to buy it.

The empire of Morocco, or, as Mr. Jackson spells it, Marocco, extends from the Straits of Gibraltar to Cape Noon, which is situated in the latitude of about 27 deg. 40 min. North; being an extent of about 550 miles. Its general breadth, if the Desert be considered as its boundary, is about 300 miles. It is watered by a considerable number of rivers, which, issuing from the mountains of Atlas, traverse and fertilize the plains beneath, till they discharge themselves into the Atlantic. In the winter months, these streams are in general deep and impetuous, being swelled by the rains, and by the melting of the snow on the mountains. In the summer, their waters are drawn off to irrigate the fields and gardens; so as to leave the beds of some of them nearly dry, and almost all of them fordable. Two rivers, which flow eastward from the Atlas mountains, lose themselves in the sands of the great Desert. These mountains, which run from north to south nearly the whole length of Marocco, are very lofty, and have their summits covered with snow throughout the year: so that in this region may be seen every variety of climate, from the torrid to the frigid zone; and every variety of production to which these different climates are suited. The soil is excellent, and produces in great abundance every thing necessary for the comfortable sustenance of man. Wheat, barley, oranges, figs, grapes, melons, apricots, plums, strawberries, apples, pears, pomegranates, citrons, dates, almonds, lemons, limes,

the prickly pear, olives, beans, peas, Indian corn, cotton, hemp, tobacco, gum ammoniac, gum arabic, gum sandrac, sugar, indigo, and various medicinal plants, grow every where. Bees-wax and honey are so plenty as to form articles of export. The fields are covered with horses, horned cattle, sheep, and goats, the skins of which last form a considerable article of trade, under the name of Morocco leather; and the rivers yield excellent fish. In the mountain of Atlas are mines of copper, iron, lead, silver, sulphur, antimony, and even gold; while in the plains beneath are mines both of salt and saltpetre.

Mr. Jackson very properly devotes a chapter of his book to an account of the zoology of Morocco. The first thing which here particularly arrested our attention, was his account of the hyæna. The lovers of poetry have been accustomed from early years to regard this animal as the "fellest of the fell;" and all who have visited the repository of wild beasts in the Tower must retain an impression of the more than ordinary ferocity and savageness of its disposition. In Barbary, however, the hyæna appears under a very different character. It is described by Mr. Jackson as an animal of a ferocious countenance indeed; but in its disposition as so stupid, that a heavy dull person is designated by the term *Dubbah*, which signifies hyæna in Arabic. This account, however, much as it contradicts all the ordinary preconceptions respecting this animal, is confirmed by Mr. Bruce; who says, that though the Abyssinian hyæna is one of the most ferocious animals of which we have any account; yet that this is not the case in Barbary; for he had there seen the Moors in the day-time take this animal by the ears and drag him along, without his offering any other resistance than drawing back.

We pass over the description given by Mr. Jackson of many other animals which are to be found in

Barbary, as the gazel (the emblem of beauty with Arabic poets), the wild boar, the leopard, the lion, the ape, &c.; and stop at his description of the heirie, or camel of the desert.

"Nature, ever provident, and seeing the difficulty of communication, from the immense tracts of desert country in Sahara, has afforded the Saharawans a means, upon any emergency, of crossing the great African desert in a few days. Mounted upon the (Heirie) desert camel (which is in figure similar to the camel of burden, but more elegantly formed), the Arab, with his loins, breast, and ears bound round, to prevent the percussion of air proceeding from a quick motion, rapidly traverses, upon the back of this abstemious animal, the scorching desert, the fiery atmosphere of which parches, and impedes respiration so as almost to produce suffocation. The motion of the heirie is violent, and can be endured only by those patient, abstemious, and hardy Arabs who are accustomed to it. The most inferior kind of heirie are called Talatayee, a term expressive of their going the distance of three days journey in one: the next kind is called Sebayee, a term appropriated to that which goes seven days journey in one, and this is the general character; there is also one called Tasayee, or the heirie of nine days; these are extremely rare." p. 39.

"This valuable and useful animal has a ring put through its upper lip, to which is fixed a leathren strap, which answers the purposes of a bridle; the saddle is similar to that used by the Moors, or what the mountaineers of Andalusia make use of. With a goat skin or (a bakull) a porous earthen pitcher filled with water, a few dates, and some ground barley, the Arab travels from Timbuctoo to Tafillet, feeding his heirie but once, at the station of Azawad; for these camels on an emergency, will abstain from drinking seven days.

"A journey of thirty-five days caravan travelling will be performed by a sebayee in five days; they go from Timbuctoo to Tafillet in seven days. One of these animals once came from Fort St. Joseph on the Senegal river to the house of Messrs. Cabane and Depras at Mogodor, in seven days." pp. 40, 41.

We extract likewise Mr. Jackson's account of the locust, though not new, because it will serve to illustrate some passages of Scripture which have excited occasional discussion.

“Locusts are produced from some unknown physical cause, and proceed from the Desert, always coming from the south. When they visit a country, it behoves every individual to lay in a provision against a famine; for they are said to stay three, five, or seven years. During my residence in West and South Barbary, those countries suffered a visitation from them during seven years. They have a government among themselves, similar to that of the bees and ants; and when the (Sultan Jerraad) king of the locusts rises, the whole body follow him, not one solitary straggler being left behind to witness the devastation. When they have eaten all other vegetation, they attack the trees, consuming first the leaves, and then the bark, so that the country, in the midst of summer, from their unsparing rapacity, bears the face of winter. In my travels, I have seen them so thick on the ground, as sometimes actually to have covered my horse's hoofs, as he went along; it is very annoying to travel through a host of them, as they are continually flying in your face, and settling on your hands and clothes. At a distance, they appear, in the air, like an immense cloud, darkening the sun; and whilst employed in devouring the produce of the land, it has been observed that they uniformly proceed one way, as regularly as a disciplined army on its march; nor will it be possible to discover a single one going a different way from the rest. In travelling from Mogodor to Tangier, before the plague in 1799, the country was covered with them: a singular incident then occurred at El Araiche; the whole country from the confines of Sahara to that place was ravaged by them, but after crossing the river El Kos, they were not to be seen, though there was nothing to prevent them from flying across it; moreover, they were all moving that way, that is to the north; but when they reached the banks of the river, they proceeded eastward, so that the gardens and fields north of El Araiche were full of vegetables, fruits, and grain. The Arabs of the province of El Garb considered this remarkable circumstance, as an evident interposition of Providence.

“This curse of heaven can only be conceived by those who have seen the dismal effects of their devastation: the poor people by living on them, become meagre and indolent, for no labour will yield fruit, whilst the locusts continue increasing in numbers. In the rainy season they partially disappear, and at the opening of the spring the ground is covered with their young; those crops of corn which are first mature, and the grain which becomes hardened before the locust

attains its full growth, are likely to escape, provided there be other crops less forward for them to feed upon.

“In the year 1799, these destructive insects were carried away into the Western Ocean by a violent hurricane; and the shores were afterwards covered with their dead bodies, which in many places emitted a pestilential smell; that is, wherever the land was low, or where the salt water had not washed them; to this event succeeded a most abundant crop of corn, the lands which had lain fallow for years, being now cultivated; but the produce of the cultivation was accompanied with a most infectious and deadly plague, a calamity of which the locusts have often been observed to be the forerunners. The Saharawans, or Arabs of the Desert, rejoice to see the clouds of locusts proceeding towards the north, anticipating therefrom a general mortality, which they call (el-khere) *the good*, or *the benediction*; for after depopulating the rich plains of Barbary, it affords to them an opportunity of emanating from their arid recesses in the Desert, to pitch their tents in the desolated plains, or along the banks of some river; as was done by one of the kabyles of Tuat, after the plague had depopulated Barbary in the summer and autumn of 1799, and the spring of 1800, when these wild Arabs poured into Draha from Sahara, and settled along the banks of the river of that devastated country.

“Locusts are esteemed a great delicacy, and during the above periods dishes of them were generally served up at the principal repasts; there are various ways of dressing them; that usually adopted, was to boil them in water half an hour; then sprinkle them with salt and pepper, and fry them, adding a little vinegar; the head, wings, and legs are thrown away, the rest of the body is eaten, and resembles the taste of prawns.” pp. 51—54.

But these are not the only plagues of Barbary. Scorpions infest the houses, and even the beds, in the towns, and particularly in the city of Marocco;—the musquitoes in innumerable swarms attack the inhabitants, and suck their blood;—serpents whose wound is mortal beset the path;—and the boah, the great snake of the desert, stretching in length from 20 to 80 feet, pursues its prey with a velocity which hardly any animal can escape. Among other reptiles of this description, Mr. Jackson tells us of domestic ser-

pents, which are seen moving along the roofs of the apartments, but which never molest the family. To the truth of this statement, all who have been in tropical climates can bear witness; but when Mr. Jackson adds, that these domestic serpents "have been known to suck the breasts of women whilst asleep, and to retire without offering any further injury," he must permit us to be somewhat incredulous.

The inhabitants of this empire are stated by Mr. Jackson to be healthy, and to live to a great age. The population he assigns to it far exceeds the idea we had previously formed: he makes it amount to no less than fifteen millions. This number, however, appears to have been vaguely estimated. We hear something, indeed, of an Imperial Register; but Mr. Jackson does not tell us that he himself had access to it, or in what way he obtained his information. The city of Morocco he states to contain 270,000 inhabitants; Fez, or, as he writes it, Fas, 380,000; and Mequinas, 110,000. One or two others contain 25,000; the rest are inconsiderable. A large portion of his work is occupied with a description of the different towns situated either on the sea-coast or in the interior; but with this account we do not mean to detain our readers, except for the purpose of remarking, that an impression is produced by it of a greater advance in civilization than we have been accustomed to attribute to this African state. We read of cotton manufactories; of docks for ship-building, in which sloops of war are constructed; of mosques supported by 360 columns of marble; of houses built with elegant taste; of palaces of hewn stone, ornamented with marble; of rich gardens, breathing all manner of perfumes; &c. &c. &c. But with all these indications of improvement, our English travellers would hardly be content with the accommodation to be found in the inns of this country. "In the city of Fas are nearly 200 inns,

each containing from 50 to 100 apartments, in each of which is a water-cock to supply water for ablution. As the mode of travelling is for every one to carry his own bedding, they do not provide beds in these inns, but leave the guests to make use of what they have got; and if they want any refreshment, they cannot order a meal, but must purchase it at a cook's shop, or procure it at the butcher's, and get it dressed themselves."

The most extraordinary piece of information which we meet with in this part of Mr. Jackson's work, is his account of the ladies of Mequinas. "Nature," he says, "seems to have favoured the women of Mequinas, for they are handsome *without exception*; and to a fair complexion, with expressive black eyes and dark hair, they unite a suavity of manners rarely to be met with even in the most polished nations of Europe." Had not our own country been so highly favoured in this respect, we should dread, if full credit were given to this representation, lest, in the present state of the European continent, the tour of Morocco might become as fashionable as was formerly that of Italy.

Mr. Jackson enters into considerable detail respecting the trade of Morocco, and points out the advantages which might arise from an improvement of our commercial intercourse with that country. The great desideratum here, however, is not to increase either the knowledge or the enterprising activity of the British merchant, but to reform the laws and abate the despotism which prevail in Morocco. The people, we are told, know no other law than the will of the prince; and justice is administered, sometimes indeed according to the laws of the Koran, but at other times as caprice dictates: and the unmitigated tyranny of the emperor proceeds downwards to the lowest of his officers. Those who acquire property can enjoy it but a short time: their money is either extorted from them by the open

hand of power; or some cause of accusation is found against them, and they are stripped of their wealth under the colour of law and justice. The effect of this lawless state must of necessity be to paralyze industry, and to confine the exertions of all classes to the mere supply of present wants. So ignorant is the Moorish government of the first rudiments of political economy, that, with a view to secure a regular supply of food to its subjects, it prohibits at all times, and under all circumstances, the exportation of the necessaries of life, with the exception only of cattle for the garrison of Gibraltar: and Mr. Jackson does not appear sensible of the gross absurdity of this course of proceeding, — a course more likely to produce occasional famine than regular abundance; — for he remarks, that in consequence of this regulation “the expence of maintenance is inconsiderable; so that a large and numerous family is a blessing, and the more numerous the greater blessing.” In a country situated as Morocco is, a bad year, however, must be within the range of possibility. We do hear of famines sometimes occurring; and their severity must be greatly aggravated, if they are not wholly occasioned, by such an improvident law.

But while we condemn the impolicy of the Moorish councils, we do not mean to defend our own from the just censures which Mr. Jackson passes on them for the negligence they have manifested in cultivating the good-will of the emperor. He affirms, and with great semblance of probability, that had a due degree of attention been paid by our government to that of Barbary; had proper agents, well acquainted with the language, manners, politics, and prejudices of the Moors, been employed to maintain our relations with the emperor, and to conciliate his regards; we might have influenced in no small degree his commercial policy, and perhaps been the authors of important benefits to

both countries. Among other instances of neglect, it is stated by Mr. Jackson, that not long since a very polite and friendly letter was written by the emperor of Morocco to our king, which requested an answer. It remained some months in the Secretary of State's office before it was translated, or any attention paid to its contents; — a mark of disrespect which gave great offence to the emperor, and which, we think, was hardly to be excused, especially in a case which concerned the master of fifteen millions of men.

The concluding chapter of Mr. Jackson's book is occupied with an account of the trade carried on between Morocco and Soudan, or central Africa, and particularly with Timbuctoo (as he spells it), by means of caravans, which cross the great Desert. The account is interesting. This city he describes, on the authority of Moorish merchants, as situated twelve miles north of the Niger, and as being about twelve miles in circumference. It is the great mart of the different nations of central Africa; to which they bring the products of their respective countries, to barter for the manufactures of Europe and Barbary. It is situated in the dominions of the king of Bambarra, who is a black; and its police, which is said to be excellent, is regulated by a divan, consisting of twelve men appointed by the king, who hold their offices for three years. Mr. Jackson states one circumstance, which, after all we have heard and read on the subject, we scarcely know how to credit. It is, that there is here a complete toleration of all religions. Every one who resorts hither for commercial purposes is allowed, he says, “to worship the great Author of his being without restraint, and according to the religion of his father, or in the way in which he may have been initiated.”

The following is the substance of the information collected by Mr. Jackson respecting the interior of

Africa. The Niger, which at Timbuctoo is as wide as the Thames at London, overflows, in the same manner as the Nile, when the sun enters Cancer, and fertilizes the surrounding country. Cotton and indigo grow wild here, and honey and wax are abundant. The forests are full of enormous elephants. The mines of gold belong to the sultan of Bambarra, whose name is Woolo, and who resides at Jinnie, about 200 miles west of Timbuctoo. His palaces are supposed to be full of gold. In some part of the country which lies between Timbuctoo and Cashna, there is a race of people whom the Arabs, in speaking of them, compare to the English. About fifteen days' journey east of Timbuctoo is an immense lake, called the sea of Soudan, on which are decked vessels, and the borders of which are inhabited by this people. According to Mr. Jackson, there exists but one opinion among the African traders who cross the continent, with regard to the course pursued by the Niger, or the Nile of Soudan; and that is, that it forms one and the same river with the Nile of Egypt; but where they unite is not accurately ascertained. He adds, "that the Africans express their astonishment whenever the Europeans dispute the connection of these two rivers, and assert that it is a folly to dispute a thing which the experience of succeeding ages has proved to be true." To confirm this representation, Mr. Jackson relates a story, which he seems himself to believe, of a party of seventeen Mohammedan negroes setting off from Jinnie by water, and reaching Cairo, after a voyage of fourteen months, bartering their merchandize at cities near the banks of the two Niles, of which they reckoned twelve hundred in their way, adorned with mosques and towers. In some places, either in consequence of the shallowness of the stream, or the falls which occur in its course, they were obliged to transport their boat for some way over land. When

they arrived at Cairo, they joined the caravan for Morocco; whence they proceeded to Jinnie, which they reached, after an absence of three years and two months.

We leave this account with our readers, only remarking, that though we have long been inclined to favour Mr. Jackson's opinion on this subject, yet we have done it with much more hesitation than he seems to entertain, since we learnt that Mr. Parke, whose sources of intelligence must have been at least as good as those of any other individual, was led, by the information he obtained since he begun his last, and we hope yet unfinished, journey, to entertain a different opinion.

We now return to the consideration of some general topics, which are cursorily touched upon by Mr. Jackson in the course of his work.

The condition of the Jews, who reside in considerable numbers in the great cities of the empire, is represented as peculiarly hard. They dare not even enter some places, unless they take off their sandals and approach barefoot: and such was the oppression to which they were subjected in the city of Morocco, that many families emigrated to the adjacent mountains. The Jews, whatever be their condition, must address every Mussulman with the term Seedy, or Signor, or incur the danger of being knocked down: and they are permitted to appear only in such a dress as may distinguish them at first sight. Thus is this once-favoured nation literally "trodden down of the heathen," in this, as in every other part of the world.

The treatment of Christians differs unquestionably from that of the Jews,—probably because there are Christian nations possessing political power, who have the means of bestowing favours and avenging injuries. Still their condition is far from enviable. The more bigoted and fanatical of the Mohammedans are extremely hostile to Christians,

and render their residence in certain towns unpleasant. The Christians pass generally under the contemptuous appellation of barbarians. And bigotry, our author adds, is so prevalent at Fas, that "if a Christian were there to exclaim, 'God is great,' he would be immediately invited to add to it, 'and Mohammed is his prophet;' which if he were inadvertently to utter before witnesses, he would be irretrievably made a Mohammedan, and circumcised accordingly." And yet Mr. Jackson scruples not to represent the government and people of Marocco as tolerant (p. 140). We are at some loss to apprehend what meaning he annexes to the word *toleration*.

Mr. Jackson, indeed, undertakes the arduous task of defending the religion of Islamism generally from the slanders of its enemies; but his defence answers no other purpose than to shew his total inacquaintance with the spirit as well of the Christian as the Mohammedan faith. He affirms the near resemblance of the moral precepts of the Koran to those of the New Testament: whereas, had he considered the subject with common attention, he would have seen, that while every individual sentiment or precept which can bear the test of examination is taken from the sacred code, the effect of them is completely counteracted by the noxious influence of other sentiments and precepts, calculated only to nourish the passions of pride, sensuality, hatred, and revenge. The proof of this were easy, had we room to enter upon it; but we need not go beyond Mr. Jackson's own work, to refute his laboured vindication of Mohammedanism. Charity he states to be the cardinal virtue, and the indispensable duty of Mussulmans. What this charity is, however, of which our author thinks so highly as to bring it into competition with the Christian grace of that name, we may learn from this, that those who possess not 5 camels, or

30 sheep, or 200 pieces of silver, are not considered as bound to exercise it; and even persons of good property are held to have fulfilled all their obligations on this score, when they shall have given sixpence in the pound to the poor. p. 162. To say nothing of the merciless despotism which is the universal attendant of the Mohammedan religion, let us only read Mr. Jackson's own account of the effects produced by it on the character of its professors:

"They are suspicious, deceitful, and cruel; they have no respect for their neighbours, but will plunder one another whenever it is in their power: they are strangers to every social tie and affection; for their hearts are scarcely susceptible of one tender impression; the father fears the son, the son the father; and this lamentable mistrust and want of confidence diffuses itself throughout the whole community. Their pride and arrogance is unparalleled; for though they live in the most deplorable state of ignorance, slavery, and barbarism, yet they consider themselves the first people in the world, and contemptuously term all others barbarians. Their sensuality knows no bounds. By the laws of the Koran they are allowed four wives, and as many concubines as they are able to support; but such is their wretched depravity, that they indulge in the most unnatural and abominable propensities. In short, every vice that is disgraceful and degrading to human nature is to be found amongst them."

Its effects on the happiness of the female sex are likewise deplorable: see p. 152. In short, Mr. Jackson, without at all intending it, has given us, in his account of these Mohammedans, these professors of the pure religion of Islamism, an exact counterpart to St. Paul's description of the heathen world at the time when the light of Christianity first dawned upon it. Let the reader only compare with the above extract the last twelve or fourteen verses of the first chapter of the Epistle to the Romans, and he cannot fail to be struck with the exactness of the resemblance. Such is man in his natural state, especially when unenlightened by Christianity.

Nor can we enough adore the goodness of God, for the beneficial effects produced on civil society by that dispensation, even where its best and highest purposes fail of being fulfilled.

After what has been said, it is but fair towards the Moors to state, that Mr. Jackson speaks of them as more sagacious, and as possessing much better intellects, than we in this country have yet been aware of. He likewise represents those of them who are well educated, as courteous and polite, affable and communicative; and all of them as possessing a degree of fortitude, and strength of mind under suffering, which is seldom witnessed among Christians. The profound reverence with which they pronounce the name of Allah (God), is also highly worthy of imitation. They never utter it without solemnity and a pause of recollection. Elementary education is universal throughout Morocco. All are taught to read the Koran; and pains are taken that even the slaves imported into the country shall not remain ignorant of the Mohammedan faith; the more intelligent are taught to read; and those who make such progress as to be able to read and understand one chapter of the Koran, are immediately emancipated: the master exults in having converted an infidel, and liberates his slave, in the full faith of the favour of Heaven.—What an example and reproach to Christians!

Mr. Jackson's account of the state of slavery in Barbary, furnishes, we are happy to say, a satisfactory reply to such as would plead, in favour of the continuance of the British slave trade, that those not transported by us to the West Indies will be sold to a still worse servitude in Morocco. To say nothing of the beneficial effects produced on the continent of Africa by the removal of those incentives to violence and rapine furnished by our slave trade, in addition to that

of Morocco, it is only requisite to read Mr. Jackson's account to be satisfied that it would be an invaluable boon to the wretched slave to be carried into Moorish rather than into West Indian slavery. For a correct view of the severe and unrelenting system of bondage which is established in the West Indies, we must refer the reader to the former volumes of our work. The nature of slavery in Morocco may be collected from the following extract.

"These slaves are treated very differently from the unhappy victims who used to be transported from the coast of Guinea, and our settlements on the Gambia, to the West India islands. After suffering those privations, which all who traverse the African Desert must necessarily and equally submit to, masters as well as servants and slaves, they are conveyed to Fas and Morocco, and after being exhibited in the sock, or public market-place, they are sold to the highest bidder, who carries them to his home, where, if found faithful, they are considered as members of the family, and allowed an intercourse with the (*horraht*) free-born women of the household. Being in the daily habit of hearing the Arabic language spoken, they soon acquire a partial knowledge of it, and the Mohammedan religion teaching the unity of God, they readily reject paganism, and embrace Mohammedanism; their Mooselnin masters then instil into their vacant minds, ready to receive the first impression, the fundamental principles of the Mooselnin doctrine; the more intelligent learn to read and write, and afterwards acquire a partial knowledge of the Koran; and such as can read and understand one chapter, from that time procure their emancipation from slavery, and the master exults in having converted an infidel, and in full faith, expects favour from Heaven for the action, and for having liberated a slave. When these people do not turn their minds to reading, and learning the principles of Mohammedanism, they generally obtain their freedom after eight or ten years servitude; for the more conscientious Mooselnin consider them as servants, and purchase them for about the same sum that they would pay in wages to a servant during the above period, at the expiration of which term, by giving them their liberty, they, according to their religious opinions, give a blessing

from God, for having done an act, which a Moselman considers more meritorious in the sight of heaven, than the sacrifice of a goat, or even of a camel." pp. 247—249.

Before we close our review of Mr. Jackson's work, we feel it to be our duty to reprehend, in strong and pointed terms, the unnecessary introduction of indecent facts and expressions. These might have been spared, without diminishing in the slightest degree the value of the information which his book communicates. And while they remain, we cannot recommend its indiscriminate perusal to our female readers.

With this important abatement, we are disposed to think that Mr. Jackson has been usefully employed in giving to the public the result of his observations in Marocco; and though there is little that is profound in his remarks or striking in his style, or even much that is novel in his facts, yet we think he has contributed enough to our stock of information to justify his appearing in public, provided he had been somewhat more moderate in the price exacted for his labours.

"*The Fountain of living Waters:*" *A Sermon preached before the University of Cambridge, on Sunday, May 14, 1808.* By the Rev. CHARLES SIMEON, M. A., Fellow of King's College, Cambridge. Deighton, Cambridge. Cadell, London. pp. 22. price 1s.

Good men, in every period of society, are disposed to think every age better than their own. Vice is an object of their hatred and alarm; and the vices which throng and elbow them in their daily walk are so much more calculated to strike the mind than those which are seen only through the mists of ages, that they impute to the size that impression which should in fact be charged upon the nearness.

In the days of Horace the sentiment of the philosophers was

*Ætas parentum, pejor avis, tulit
Nos nequiores, mox daturos
Progeniem vitiosiore.*

And in our own, the deterioration of the age is the constant theme of the preacher and the moralist.

It was upon this subject we presumed lately to state a difference of opinion with a most respectable writer*. We ventured, on the whole, to speak favourably of the present day, and to prophesy good concerning the future†. And although it is certain, and perhaps scarcely to be lamented, (since, as to all practical purposes, states as well as individuals think too well of themselves) that our predictions, like those of the prophetess of old, will make few converts; still we shall continue to praise and to prophesy, in hopes that those who do not esteem the age to be good will feel themselves more imperatively called upon to improve it.

We are led to these observations by the perusal of the sermon before us. It is to us no immaterial testimony to the growing piety of the age, that in the bosom of a distinguished university there is found even a single preacher, and many admirers, of such sound and wholesome divinity as these pages contain. It has been the fate of the University of Cambridge to give birth to various orders of preachers. The lessons of the Reformation sounded from her pulpits, when her sister University was still slumbering in the lap of papacy. At a subsequent period, when the sermons of the religious body had become, on the one hand, barren and enthusiastic, and on the other metaphysical and speculative; when the sermons of the great mass of the clergy had dwindled into mere abridgments of Greek and Roman philosophy; Cambridge gave birth to the new order of preachers described by Burnet; who, if they did not advance the piety of the

* Author of *Zeal without Innovation.*

† Vide also *Review of Ingrano.*

age, at least rectified its taste*. At the present period, we do not say that Cambridge has taken the lead of the whole nation in the race of reformation, but we certainly have ground for saying that the productions of her pulpit and her press are calculated to convey a notion that she is making larger strides in piety than the twin university. Devoid of any partiality ourselves, we recognise improvement in either quarter with delight; and our unfeigned desire is, that the advances of either may "provoke" the other to nothing but "good works."

It will be sufficiently seen by this preface, that the sermon of Mr. Simeon has our cordial approbation. Indeed, it is in that style of composition which we have so often commended to our young readers; it is luminous and precise; it is sufficiently imbued with Scriptural phraseology, without any infusion of that technical idiom which disgraces and sectarises the discourses of some modern religious writers; it inculcates those evangelical truths in which all pious men are agreed, without touching upon disputed territory: it is bold, without pushing any thing to excess; and is calculated, without necessarily offending the august assembly to whom it was preached, to awe and solemnise it.

Having given it this tribute of applause, the author will not be displeased if we say little of its literary merits. We believe that he aimed at higher things; that he is studiously plain; that he scrupulously rejected every thing which was not calculated to impress and improve. We shall content ourselves with giving our readers two extracts, in hopes that these may render them desirous of becoming acquainted with the whole of the sermon.

The first, which is of a more scientific cast than the rest of the discourse, respects the frequent dis-

union of theory and practice in religion.

"Religion may be considered as of two kinds, theoretical, and practical. In the term *theoretical*, I include every thing that is necessary to prove the truth of Christianity: and under the term *practical*, whatever is required of those who embrace it. To understand the theoretical part, is desirable; to perform the practical, is necessary. The two kinds, however, are not necessarily united: the theoretical may exist where the practical is disregarded; and the practical may exist, where the theoretical is unknown. Thousands of pious persons have neither leisure nor talent for collating manuscripts, or for weighing the evidences that may be adduced in favour of particular hypotheses: and to say that these cannot be religious, because they are wanting in critical acumen, would be as absurd, as to say that a man cannot be honest, because he has not sufficient knowledge of the laws to be a judge. The unlettered Christian assumes the truth of Christianity; and he finds it true by its effects. And such persons may well refer to the effects in proof of the truth of that religion which they profess. But it is one thing to refer to practical effects, and another to ground their faith on any transient feelings: This no man of reflection can do: the other, no man of piety can dispute. Feelings may be excited by extraneous notions, as well as by those which are just: but holiness, rational and universal holiness, can be produced by Christianity alone. We will appeal to all the religions that ever appeared upon the face of the earth, and ask, whether any of them ever produced in their votaries such effects as were visible in Christ and his apostles? The reason is plain: it is the Spirit of God who sanctifies; and he is promised to those only who believe in Christ: and consequently, his sanctifying energy, in its full extent at least, can be found in them alone. I grant that it would be wrong to rest the truth of our religion on that ground only; but surely it may properly be referred to, as an additional and corroborating proof of our religion. If this be not a proper test of our religion, whereby shall the superior excellency of Christianity be known? If the Bible produce no better effects than the Quran, I do not hesitate to say that it is no better than the Quran*: but if its effects be

* Such were Whitaker, Cadworth, Wilkins, More, Worthington.

* We must dissent to this proposition. If, through the perverseness of man, the Bible were wholly unproductive of good, this would

such as no other religion can produce, then will those effects be, though not the only, yet a solid and important proof of our religion: and those who cannot enter into learned disquisitions about the credibility of the Scriptures, have reason to thank God that they have within themselves an evidence of the truth of Christianity, which the objections of infidels can never set aside. The error lies in confounding the two kinds of religion. They are distinct; and they should be kept so.

To enter deeply into the theory of religion, much strength of intellect, much general knowledge, and much patient investigation, are requisite. To have just, and even enlarged, views of the practical part, little is wanting but a humble teachable mind, enlightened by the truths, and sanctified by the influence, of the Gospel of Christ. The former, when possessed in the highest degree, will consist with all manner of evil tempers and evil habits: the latter necessarily involves in it a change both of heart and life. The former is of importance principally to those, whose office calls them to defend the outworks of Christianity against the assaults of infidels: the latter is essential to the happiness of every individual." p. 5—8.

The next extract is wholly of a practical cast, and is a fair specimen of the general manner of the author. It partly relates to the crime with which the text charges mankind, of "forsaking the Fountain of living Waters, and hewing them out cisterns which can hold no water." The author, having described what might have been better termed than the *malignity* of this conduct, proceeds to describe the *folly* of it.

"Nor is the folly of such conduct less than the malignity. Suppose only that one half the labour, which we have used in the pursuit of vanities, had been employed in the service of our God: or suppose that only the Sabbaths (a seventh part of our time) had been improved with that assiduity and constancy which we have exerted on other days in the pursuit of this world: I will venture to say, that had even that measure of piety been exercised by us, we should have been far happier here, and should have had infinitely better prospects in

not change its nature, or render it less worthy of its Author than it now is.

the eternal world. What amazing folly, then, have we been guilty of! Truly, if the fact were not proved beyond a possibility of doubt, it would not be credited, that persons possessed of reason could act so irrational a part. But, to view it in a proper light, we should attend to the representation given of it in the text. It is true, the picture is so strong, and yet withal so exact, that we shall scarcely endure to look at it. But let us contemplate it a moment: let us imagine to ourselves a person dwelling close to a perennial spring of water, and yet with great labour and fatigue hewing out first one cistern, and then another, and, after multiplied disappointments, dying at last of thirst. By what name should we designate this? Should we be content with calling it folly? Should we not soon find for it a more appropriate and humiliating term? Let us take this then as a glass wherein to view our own likeness: it is no exaggerated representation, but the precise view in which God sees our conduct. We are aware, that the idea suggested implies such a degree of infatuation as almost to provoke a smile: but the more humiliating the picture, the more need there is that we should contemplate it: and my labour will not have been lost, if a few only of the present assembly be led to bear it in remembrance, and to meditate upon it in their secret retirement." p. 16—17.

These extracts, we think, justify our commendation of the sermon. —We have to add only, in conclusion, that the testimony borne by the preacher to the labours of the Lady Margaret's Professor of Divinity, Mr. Marsh, is very satisfactory to us. We conceive, indeed, that this sermon is principally pointed at a spirit which the lectures of that gentleman are calculated to infuse—viz. a persuasion that the speculative and theoretical part of religion is nearly the whole of it. Still, we conceive, that, unless Mr. Marsh has a little qualified the tone in which, in his edition of *Michaelis*, he spoke of the holy writings, Mr. Simeon would have deemed his lectures worthy of a more stern rebuke, and a somewhat heavier vituperation, than is here bestowed upon them. The present bishop of London had the honour of first unmasking the professor to the

world. If he now wears the natural face of a sound orthodox Christian, we thank God for it, and rejoice that he should have found that faith in the academic groves of his native country, which he appears to have lost or neglected at Leipsig.

Six Sermons on the following Subjects, Baptism, Confirmation, the Vows of Baptism and Confirmation, and the Lord's Supper. By JOHN SCOTT, A. M. Vicar of North Ferriby, and Lecturer in the Holy Trinity Church, Hull. London: Seeley. 1809. 12mo. pp. 132. price 2s. 6d.

THIS little work contains a plain, scriptural, faithful representation of the nature of the Christian sacraments of Baptism and the Lord's Supper, with an account of the ceremony of Confirmation, and of the obligations arising from these several institutions. We recommend it as a most useful manual for those young persons especially who are about to take upon themselves the baptismal engagements which in their infant years were made by others on their behalf; and for those also, whether parents, teachers, or ministers, on whom devolves the important duty of preparing the minds of the young for that solemn rite.

A single extract must suffice to justify our commendation of these discourses, and to prove the plain and practical piety which pervades them. It is an address to persons about to be confirmed.

" 'Being now come to years of discretion,' you are called upon to consider, 'what your God-fathers and God-mothers promised for you in your baptism.' These promises were made in order that you might be admitted to great benefits. You are now in-

vited to 'ratify and confirm the same,' that, solemnly binding yourselves to perform them, and, by the grace of God, actually performing them, you may indeed enjoy all the great and everlasting benefits of Christianity. Oh think what those benefits are! To have your sins all forgiven you, for Christ's sake. To have Almighty God for your father and friend, in life, in death, and for ever. To have Christ for your Redeemer and Saviour;—the Holy Ghost for your Sanctifier, your teacher, your guide, and your comforter.—To live here piously, holily, usefully, happily, under his influence.—To look forward to death without fear;—and to have heaven for your everlasting home. Are not these most desirable blessings? Almighty God now offers them to you. He invites, yea intreats, you to come and receive them freely,—giving up yourselves to his service. 'They that seek me early (he saith) shall find me.' Jesus Christ commands, that we 'suffer' even 'little children to come unto him, and forbid them not.' 'Of such,' he says, 'is the kingdom of God.' Oh may your hearts be early fired with the holy ambition of obtaining his favour, and receiving his blessing! Oh may you 'remember your Creator in the days of your youth!' It will be easier by much to enter upon the service of God now, than at a period when sinful propensities are confirmed by indulgence, evil habits contracted, and irreligious connexions formed. And at the end, 'Twill please you to look back, and see that your whole lives were God's.'—True, there are difficulties in your way even now: but God will enable you to overcome them if you pray to him. True, you are young;—but you may die young, as so many do, and then your opportunities are over. Be persuaded then to be serious in what is before you. Consider the vows you are to make. Pray to God that you may be sincere in making them, and not mock him with 'solemn words upon a thoughtless tongue.' Pray to him that you may perform what you vow. Then shall you be 'blessed in your deed.' Your ministers and pious friends will rejoice over you. Angels in heaven will rejoice over you. God himself, and your Redeemer, will rejoice over you. You yourselves will look back upon the transaction now before you, and rejoice in it for ever."

p. 22—24.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

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GREAT BRITAIN.

IS the press:—A Dictionary of Chemistry and Mineralogy, by Mr. W. Ward;—The English *Æsop*, in two vols. 8vo., by Sir Brook Boothby, Bart.;—Researches into the Origin and Affinity of the Greek and Teutonic Languages;—Translations from the French of a Voyage of Discovery in the South Seas, by Order of Bonaparte; of a Voyage to Peking, by M. de Guignes, Resident in China; of Travels in Turkey and Persia, by M. de Gardanne;—and Select Portions of Psalms from various Authors, according to the Seasons of the Church of England, by the Rev. John Kempthorne.

Preparing for publication:—An Introduction to Butler's Analogy, by the Rev. Joseph Wilson;—A corrected Edition of Bishop Reynolds on Ecclesiastes, by the Rev. Dr. Washbourn;—and, by subscription, The posthumous Works of the Rev. John Skinner, Episcopal Clergyman in Longside, Aberdeenshire, in 2 8vo. volumes.

Mr. J. N. Brewer will publish, in six monthly parts, Descriptions historical and architectural, with Engravings, of Palaces and other celebrated Buildings, English and foreign, with notices of their Founders, Builders, &c.

The Rev. Richard Cecil, being himself disabled by his infirmities, has entrusted the publication of his works to the Rev. Josiah Pratt. They will form three volumes octavo, each independent of the others. One will contain the Memoirs of the Hon. and Rev. W. B. Cadogan; John Bacon, Esq. R. A.; and the Rev. John Newton; with portraits. This volume is considerably advanced in the press, and will appear in the autumn. A second volume will consist of Miscellanies; and will contain the different Sermons and Tracts which have been already separately printed, with a few pieces which have not yet appeared. A third volume will contain a selection from a very considerable number of Sermons, taken down accurately in shorthand, by a friend. The Miscellanies will probably be published about Christmas, and the Sermons in the spring.

A work has begun to be published in weekly numbers, price 1s. 3d. each, entitled "the Reformers' Bible," the whole to be comprised in one quarto volume. It is to contain the sacred text, with copious margi-

nal references, and a short commentary, as published by authority in the reigns of Elizabeth and James; with a series of dissertations on important subjects, and 25 copper-plate engravings. The notes on the Old Testament are the production of Coverdale, Goodman, Gilby, &c.; and those on the New, of these divines, together with Beza. The publishers pledge themselves not to garble the notes to serve any party purpose, but to copy them correctly from the London folio edition of 1708, merely altering the orthography, and making some changes, not material, which are distinctly specified.

A society has recently been instituted in London, under the name of the "Christian Tract Society," "for the purpose of distributing amongst the poor, small and cheap tracts, inculcating moral conduct upon Christian principles," which we have strong reason to believe is intended principally for the propagation of Socinian opinions. Our readers, therefore, will be on their guard. It would have been fair in the gentlemen composing this society to have stated more distinctly their object.

By an abstract of the Returns made to the Privy Council relative to the residence of the Clergy, and printed by the House of Commons on the 30th of May last, it appears that in 1805 the number of non-residents amounted to 4,506; in 1806, to 4,132; in 1807, to 6,145; and in 1808, to 6,120.—Where will this evil stop?

The chancellor's prizes at Oxford are adjudged to the following gentlemen:—The English essay, on "the Love of our Country," to Mr. C. P. Burney, B. A. of Merton; the Latin verses, "Corinthus," to Mr. P. M. Latham, of Brasenose. The donation for English verse, "John the Baptist," is given to Mr. C. H. Johnson, of Brasenose.

At Cambridge, Sir Wm. Browne's three gold medals, value five guineas each, are this year adjudged as follows:—to Mr. Edward Bloomfield, of Caius college, for the Greek ode, *Desiderium Porsoni*; to Mr. Lonsdale, of King's, for the Latin ode, *Lusitania Liberata*; and to Mr. E. H. Barker, Trinity college, for the epigrams.

The annual prizes, given by the representatives in parliament for the university,

value 15 guineas each, are this year adjudged to Messrs. Henry F. Ainslie and George Burges, of Trinity college, Senior Bachelors; and Messrs. T. S. Hughes, of St. John's, and C. J. Blomfield and Wm. Clark, Trinity college, Middle Bachelors.

The net produce of the permanent taxes for the year ending the fifth of April 1808, was, 30,491,993*l.* 18*s.* 8½*d.*; and for the year ending the 5th of last April, it has been 30,190,178*l.* 9*s.* 2½*d.* The permanent taxes, our readers know, comprize the customs, excise, stamps, and assessed taxes of all descriptions. The falling off of 300,000*l.* appears to have arisen chiefly in the customs and excise. The taxes *annually* granted (including sugar, malt, tobacco, the land-tax, and pension-tax), amounted, for the year ending the 5th of April 1808, to 6,059,257*l.* 0*s.* 9½*d.*; and for the year ending the 5th of last April, to 6,014,714*l.* 13*s.* 4½*d.*, net. The net produce of the war taxes (including the property-tax, and the additions made to various duties of customs and excise since 1803) amounted, for the year ending April 1808, to 19,835,820*l.* 3*s.* 5½*d.*; and for the year ending last April, to 20,086,322*l.* 7*s.* 2½*d.*

At a late meeting of the Wernerian Natural History Society of Edinburgh, the secretary read a letter from the Rev. Mr.

McLean, of Small Isles, mentioning the appearance of a large sea snake between 70 and 80 feet long, among the Hebrides, in June 1808.

The most certain mode of ascertaining whether the process of vaccination has taken proper effect, is said to be the following. Let a patient be selected in whose arms the vaccine pustules have regularly advanced to the 7th, 8th, or 9th day. From one of these pustules, let the subject intended to be put to the test of security, be re-vaccinated, and at the same time, and with a portion of the same vaccine fluid, let another child, who never has had either the cow-pox or the small-pox, be also vaccinated. On the arms of the child put to this test, if it was previously secure, the virus will produce in a short space of time (two or three days perhaps), an inflammation around the parts punctured (and sometimes small irregular vesicles, accompanied with itching), which commonly dies away, long before the regular pocks on the arms of the child that had not been before secured, arrive at maturity. The reason why Dr. Jenner recommends the vaccination of a child not in a doubtful state, with the one whose situation may be supposed doubtful, is to prove to a certainty that the vaccine fluid employed is in a state of perfection.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Fountain of Living Waters: a Sermon, preached before the University of Cambridge, on Sunday, May 14, 1809. By the Rev. Charles Simeon. 1*s.*

Occasional Sermons, by the Rev. Robert Lucas, D. D. Rector of Ripple, in the county of Worcester, and Vicar of Pattishall, Northamptonshire. 2 vols. 8vo. 10*s.* boards.

Sermons, by James Finlayson, one of the Ministers of the High Church, and Professor of Logic and Metaphysics in the University of Edinburgh. 8vo. 10*s.* 6*d.*

An Attempt to throw farther Light on the Prophecy of Isaiah, Chap. vii. ver. 14, 15, 16. By John Moore, LL. B. 2*s.* 6*d.*

A few Remarks on Scripture, particularly on the Seventy Weeks' Prophecy of Daniel. 2*s.*

Remarks on some Parts of Mr. Faber's Dissertation on the Prophecies, relative to the great Period of 1260 Years. 2*s.*

Maurice's Social Religion. A new Edit. 12mo. 4*s.*

The Doctrine of Baptism, Justification,

and Sanctification, briefly and soberly stated: a Sermon, preached before the University of Oxford, on Sunday, February 12, 1809. By the Rev. John Morris. 1*s.*

Six Sermons on Baptism, Confirmation, and the Lord's Supper. By John Scott, A.M. Vicar of N. Ferriby, and Lecturer in the Holy Trinity Church, Hull. 2*s.* 6*d.*

A Series of Letters, by the Rev. J. Newton, Rector of St. Mary Woolnoth, to Rev. J. Campbell, while residing in Scotland. 12mo. 3*s.* 6*d.*

The Life of Mr. John Bunyan; with a Portrait and Fac-simile of his Hand-writing. By the Rev. Jos. Iwerney. 12mo. 4*s.* 6*d.*

The Whole Works, now first collected, of the Right Rev. Ezekiel Hopkins, D. D., successively Lord Bishop of Raphoe and Derry; with a Portrait. Arranged and revised, with a Life of the Author, and a copious Index. By Josiah Pratt, B. D. F. A. S. In 4 vols. 8vo. demy, 2*l.*; royal, 2*l.* 16*s.* bds.

Bishop Hopkins's Doctrine of the two Covenants. By Josiah Pratt, B. D. F. A. S. 8vo. 1*s.* boards.

MISCELLANEOUS.

A Dane's Excursions in Britain. By Mr. Andersen, Author of a Tour in Zealand, &c. 2 vols. 12s. boards.

The Geographical, Natural, and Civil History of Chili. Translated from the Italian of the Abbé Don J. Ignatius Molina, 2 vols. 8vo. 18s.

Travels in India, the Red Sea, Abyssinia, &c. by Lord Viscount Valentia. 3 vols. 4to. with 70 Engravings. 9l. 9s.; large paper, 13l. 13s.

Travels in the South of France, and in the Interior of Provence, Languedoc, and Limosin; made by Permission of the French Government in 1807 and 1808. By Lieutenant-Colonel Pinkney, of the North American Native Rangers. 4to. 1l. 8s.

Travels of the late Duc de Chetelet, in Portugal. Revised, corrected, and enlarged, with Notes, by J. Fr. Bourgoing. Translated from the French, by John Joseph Stockdale. 2 vols. 8vo. 16s.

Adam and Margaret, or the Cruel Father punished for his unnatural Conduct to his Innocent Daughter. A Narrative of real Incidents, with a Proposal for cultivating private Biography. By Alexander Molleson. 8vo. 1s. 6d.

Grammatical Questions, adapted to the Grammar of Lindley Murray, with Notes. By C. Bradley. 2s. 6d.

The Mother's Catechism, or First Principles of Knowledge and Instruction, for very young Children. By William Mavor, LL. D. 1s.

The Catechism of Health, containing simple and easy Rules and Directions for the Management of Children, and Observations on the Conduct of Health in general. By William Mavor, LL. D. 1s.

The Catechism of General Knowledge, or a brief Introduction to the Arts and Sciences. By William Mavor, LL. D. 1s.

Annals of Europe, exhibiting the Origin,

Progress, Decline, and Fall of every Kingdom and State, from the Dismemberment of the Roman Empire. By James Ede, Esq. 2 vols. 14s.

The History of the Life and Reign of Alexander the Great, from the Latin of Quintus Curtius Rufus. A new translation. 2 vols. 8vo. 1l. 5s.

The Quarterly Review, No. II. 5s.

The Imperial Calendar, or General Directory of the British Empire. Compiled by B. Capper. 4s. 6d.

Archives of Universal Science. By Alexander Walker, Esq. Vol. II.

The Epistolary Correspondence of Sir Richard Steele, illustrated with literary and historical Anecdotes. By John Nichols, F.S.A. 2 vols. 8vo. 16s.

Letters on various Subjects, Literary, Political, and Ecclesiastical, to and from William Nicholson, D. D. successively Bishop of Carlisle, and of Derby, and Archbishop of Cashel. Illustrated with literary and historical Anecdotes. By John Nichols, F. S. A. 2 vols. 8vo. 16s.

An Account of the Operations of the British Army, and of the State and Sentiments of the People of Portugal and Spain, during the Campaigns of the Years 1808 and 1809. By the Rev. James Wilmot Ormsby, A. M. 2 vols. 12s.

Letters from Portugal and Spain, written during the March of the British Troops under Sir John Moore. By an Officer. 8vo. 12s.

Letters of the Swedish Court, written chiefly in the early Part of the Reign of Gustavus III. 12mo. 6s.

Selections from the Poems of the late W. Cowper, Esq. contrasted with the Works of Knox, Paley, and others. 1s. 6d.

An Inquiry into the Practical Merits of the System of the Government of India, under the Superintendence of the Board of Controul. By the Earl of Lauderdale. 7s. 6d.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

Extract from the Diary of the Missionaries in Labrador.

"JAN. 1st, 1806.—We received from Kivalek an account, which filled us with horror. The old well-known sorcerer, Uiverunna, had spent the winter there, he and his family

being the only residents. His wife died last night, upon which the old monster seized a poor orphan child, whom they had formerly adopted, and murdered him; then cut him across all the joints of his fingers and toes, ripped open his belly, and threw the body naked into the sea. Though we are not acquainted with his motive for so atrocious

an act, yet we know, that it belongs to that system of diabolical incantations, by which he expects to appease the water-devil, by whom he pretends to do great wonders, but who now, in his idea, required a greater sacrifice than usual, as he had not saved his wife's life."

"On the 7th, while we were rejoicing at the gracious visitation of our God and Saviour, so manifest among our Esquimaux, we were suddenly interrupted by information of the most distressing nature, which furnishes another lamentable proof of the power of Satan over this poor nation. Kullugak, a man who obtained leave to live on our land, had, in company with a man from Uivak, called Tukekina, murdered the old sorcerer, Uiverunna, at Kivalek. Having given out that by his legerdemain tricks, he had killed Kullugak's two wives, the latter had ever since sought revenge. In general Uiverunna has of late endeavoured to render himself formidable among the heathen Esquimaux, by making them believe, that he had power to kill such as he pleased; and if any one died, he was sure to have it reported, that he had sent them out of the world by his *torngak*. As he is also known to be an old murderer, and, as above related, had but just murdered a poor innocent infant, his life has been long in danger, and many a one had resolved to kill him, when opportunity offered. At length Kullugak succeeded. We informed him that we suffered no murderers to live on our land, and he quitted the place immediately."

Extract of a letter from Bethlehem in Pennsylvania, Feb. 5, 1809.

"I have to mention to you to-day, that it has pleased the Lord to call home to himself, after a short illness, his aged and venerable servant, brother David Zeisberger, on the 17th of November, 1808, at Goshen, on the Muskingum, in the eighty-eighth year of his age, after a service of upwards of 60 years, in the Brethren's Mission among the North American Indians.

"This eminent servant of God to his last breath retained the same serenity of mind, ardent desire after the conversion of the heathen, and firm confidence in his God and Saviour, which distinguished his character during the whole of his missionary life. Under the severest trials, and most discouraging circumstances, he never murmured or gave himself up to despondency; and though he had a way peculiar to himself, of strongly expressing his feeling on every

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subject relating to the mission, yet it always partook of uncommon cheerfulness, benevolence, and unshaken trust in the almighty power of Him, at whose word all opposition must cease, and to whom all things must be subject, inasmuch, that both by conversation, and by letters, he inspired his fellow-missionaries, and all who were connected with him in the labour, with renewed courage and zeal in the Lord's cause. Though remarkably bold in faith, and ever manfully resisting the influence of the devil by the Word and Spirit of God, he was truly humble and lowly in heart, gladly dependent upon the grace of his Saviour for every good gift; and always spoke and acted as a man whose strength is only in his God. When he began to feel the effects of old age, and could no longer travel about as formerly, he was content to devote all his time to the welfare of the Indian congregation at the place of his residence, sparing no pains, both with old and young, to teach them how to walk worthy of the Gospel of Christ. When his eye-sight began to fail him, and his activity was confined within yet narrower limits, he did not lose his cheerfulness, but delighted to hear reports of the work of God in the world, read to him by his wife and fellow-labourers, and was quite resigned to the will of the Lord as to the declension of his powers.

"In his instructions to the young missionaries, who generally spent some time at Goshen, to receive the benefit of his paternal counsel, he immediately won their hearts by his affectionate, lively, and solid conversation, and thereby proved the means of benefit and blessing to distant missions.

"Thus this venerable witness for Christ finished his course on earth, and having fought the good fight of faith, and overcome by the blood of the Lamb and the word of His testimony, he has now obtained the Crown of Life, which the Lord, the righteous Judge, shall give him at that day; and not to him only, but to all them also that love His appearing."

Extract of a letter from Basseterre, St. Kitts, Feb. 7, 1809.

"On the 5th of this month, we had a truly blessed and signalized prayer-day: three men and three women were baptized. Looking over our church-books, I find, that since the year 1779, the number of negroes baptized by the Brethren's missionaries in St. Kitts, amounts to 5683.

"I had lately a very pleasing conversation with a principal magistrate and proprie-

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tor of estates in the island, who honoured us with a call, on purpose to see our settlement. He entered very freely into the subject of the conversion of the negroes. There are 47 negroes on his estate baptized by us. In speaking of the Bishop of London's excellent admonitory letter to the planters, &c. in the West India Islands, he declared his willingness to do what was possible to promote the spiritual welfare of his negroes, but stated the difficulties attending the instruction of the children under their present circumstances."

MISSION TO RANGOON.

Messrs. Chater and F. Carey having undertaken a mission to the Burman empire, they took a passage for themselves and their families on board a ship bound from Calcutta to Rangoon, where they arrived in the month of December 1807. We extract some particulars of the mission.

"They received much kindness from an English gentleman of the name of Rogers, by whom they were introduced to the Maywoon, or Governor of Rangoon. Mr. Rogers is what is called a Shubundar, and is third in the government. He told the missionaries that the governor was pleased at their arrival, and that if they wished to build, or do any thing of that kind, and asked leave, it would be granted.

"Mr. F. Carey having studied medicine, and walked the hospital at Calcutta, has introduced the vaccine inoculation in Burmah. After having vaccinated a considerable number in the city, he was sent for by the Governor, to perform the operation upon his children. This afforded an opportunity to speak to him respecting a person to teach them the language, as they could not get any person to do it without an order from the governor. They speak of the Burmans, at present, as kind and good-natured: you may go into their houses, and eat and drink with them, without any ceremony, and they will do the same with you.

"The punishments which thieves, and those who drink spirits, &c., meet with in this country are very severe and frequent. Within a few days the missionaries saw the punishment of beheading, of cutting off the legs, of crucifying, and of pouring boiling lead down the throat*.

"* The following article is taken from the *Oriental Star*, a Calcutta newspaper, of Jan. 23, 1808.

"An English gentleman recently arrived from Rangoon relates as follows:

"The Maywoon, or Governor, referred to in the note, seems to be the same that the

"The viceroy of Rangoon (whose son's head had been cut off at Ava for chewing opium) had upon his arrival at the latter place, just before he landed, drawn his sword on board a boat, and thrown the scabbard into the river. His attendants remarking this extraordinary act, asked him the cause of it. His reply was 'My sword shall never be sheathed till it has revenged the death of my son!'

"A man for chewing opium was put to death by crucifixion, in which red hot nails were used: in this position his belly was ript up, and in that horrid situation he was left to expire! His entrails lying at his feet were immediately devoured by crows and vultures, several hours before the unhappy man ceased to breathe, and of which he seemed to be sensible.

"Another unhappy wretch, for getting drunk, had hot lead poured down his throat in small quantities of about half a glass-full: the two first caused a strong smoke to issue from his mouth, of which he was apparently sensible; but the third dose put an instant period to his existence. Another culprit, for a similar crime, was sentenced to be roasted alive, which execution was to take place a few days subsequent to our narrator's departure from Rangoon. Two others, one who had ran away from the Burman army, and one whose father had done the same (but he had not been taken) had their legs cut off above their knees, were also nailed up by their hands with red hot nails, and the hair of their heads tied fast up to a pole: thus situated, they were left to bleed to death. These miserable wretches remained alive for some hours, during which their piercing cries were distressing beyond expression. Not an inhabitant in the place had any rest the whole night in consequence. The wives and children of the last unhappy sufferers were to be blown up in three days afterwards.

"We understand that the viceroy who ordered these unparalleled torments, had, during a long administration, executed the duties of his office with the greatest mildness and benevolence, screening many offenders from the rigour of the barbarous law of their country: but the execution of his son by the court of Ava had driven him to the highest pitch of desperation, and caused him to vow that the bloody criminal code of his country should be enforced to the utmost extremity."

missionaries were introduced to, and whose children were vaccinated. Mr. F. Carey mentions some of the same facts; but not as being inflicted for the same crimes, nor in revenge for the death of his son, which latter circumstance however might be true, though he did not know it. 'When we were there (says he) his time was much taken up in giving orders for punishments. He has now been governor for fifteen years. Formerly he was too mild; he is naturally of a mild disposition, for which he was called to an account by the king of Ava. But now he is determined to be severe with all those who deserve punishment according to their laws. Five or six have been crucified, and their bellies ripped up while alive, for murder. One of these has been executed since our arrival. One had his legs cut off for running away from the army: one had boiling lead poured down his throat for drinking a glass of brandy*: and two women are to be given to a tyger for murder.'

"This afternoon" (writes one of the missionaries on the 28th of January 1809), "a messenger was sent by Mr. Rogers, desiring me to wait upon the Maywoon immediately. Accordingly I dressed and went, attended by Mr. Rogers, the Shaubundar, for my interpreter. As it is customary, I took off my shoes at the outward steps, and went into his inner apartment. The Maywoon was lying down. I approached him, as all the officers of government and others who wait upon him do, upon my hands and knees, and sat myself down on a carpet by Mr. Rogers, with my feet from the minister. He made several enquiries about the cow-pox; (I had already vaccinated more than fifty persons, which he had heard of) and after asking several questions, he desired that I would vaccinate his children. I vaccinated about nine persons in his house, two women, three of his children, and four others. His wife opposed it at first: however, she came and sat by me, and saw the whole process. Upon the whole she seemed very much pleased.

"To the king belong thirty-two provinces, something like the United States of America; and over each province a Maywoon is appointed, who has absolute power over all the subjects to do what he pleases, and in whose hands is life or death: no other officer under a Maywoon has power to take away life.

"There are very good teak houses, erected

"* This is considered as an offence committed against their god, as well as against the Burman laws."

by government, for the accommodation of strangers, all over the country, in which you may live until you can provide one for yourself. I have visited many of the most respectable people, as well as those of the poorer sort; and among them all have met with the same kind disposition: their house, and every thing they have, is at your service. When I enter the dwelling of a Burman, the women and children come and sit round me on a mat, and talk to me, though I do not understand them, and offer me any thing they have. If there be any thing I like to eat, they will join me: but it is quite otherwise in Bengal. This frank and open disposition, and their having no Cast, certainly tend to the flourishing of the Gospel when once it begins to spread."

On the 20th February, he thus writes. "We have got a man to teach us the language; and if he attend according to his promise, will certainly be one of the most useful men we could have had. From all accounts he is a very good Burman scholar, and there are but few that equal him in this place. He can also read and speak the Portuguese, Latin, French, Italian, Spanish, and Armenian languages with fluency. He is well acquainted with the Bible, therefore he will be better able to convey its ideas into his native language than any other person would.

"We have fixed upon a spot of ground to build upon, if it can be obtained. It lies out of the town, about five minutes' walk from either end of it. Mr. Rogers has promised to get it us for nothing; and if the Maywoon give it us, no one can take it away; but it will belong to us and our successors, as long as a post stands upon the ground. It is a standing law and rule of the country, that as long as a post, or any remains of a house, stand upon the ground, no one can deprive the owner of it, unless it be for debt, or for some misconduct.

"The Maywoon is much pleased with vaccination. Bahasheen* has also had one of his grandchildren, and several other children, vaccinated, and is very much in its favour. He says, 'You have brought a great blessing into this country, which will save the lives of many.' Bahasheen has been very kind to us, and seems to be willing to do any thing to forward us in the acquirement of the language. He has given us a book, and has promised us any he has got, when we want them. He has a large collection of Burman books. Since we have arrived, Divine Providence has showered down innumerable blessings upon us, in

"* Their teacher, as it would seem."

every respect; but especially in providing so many friends, who have always been willing and ready to afford us any assistance. Cer-

tainly we have great reason to join with the Psalmist in saying, 'His mercy endureth for ever.'"

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE battle of the 22d May, in which the Austrian army succeeded in forcing the French to recross the Danube, it was eagerly hoped, was but the commencement of the disasters which awaited the troops of France. The spell had been broken, by which the strength of the Austrians appeared hitherto to have been paralysed, and their courage quelled, in all their engagements with the French; and the restoration of that confidence in the skill of their commander, and in the valour and steadiness of their fellow-soldiers, so necessary to persevering exertion, which was likely to be the effect of this well-fought and brilliant victory, might be considered, not unreasonably, as a prelude to further successes. When, however, upwards of a month had passed away, without a single attempt to follow up the advantage that had been gained; when the enthusiasm which the victory of Essling had excited in the Austrian army, and the effervescence which the news of it produced throughout Germany, were thus allowed to subside; when the French were permitted without molestation to fortify their positions, and to prepare the means of resuming offensive operations in Hungary, even within sight of the Archduke; when no interruption appeared to be even attempted to the transmission of succours from France; when Bonaparte could not only maintain a threatening aspect at Vienna, but when he ventured to besiege, and succeeded in taking, the fortified town of Raab in Hungary, and even bombarded Presburgh;—when we saw all this, we were forced, though reluctantly, to dismiss the hope which we had ventured to cherish. We pretend to no acquaintance with the military art; we may therefore have no ground for the surprise and disappointment we feel at the mortifying inaction of the Austrian generalissimo from the 22d of May to the 5th of July. Considering the enemy with whom we had to contend, the fertility of his genius, the extent of his resources, and the momentous interests he had

at stake, and which would induce him to tax that genius and those resources to the utmost limits of their capacity; it does appear to us, who are removed from the scene of action, inexplicable that the Austrians should have remained inactive for a single day, after having disconcerted the plans of Bonaparte, and depressed the spirits of his soldiers, by the signal victory they had gained. Every hour of inaction would obviously tend to impair the advantage that had been obtained: and the event has proved this to be the case. The strictly defensive system adopted by the Archduke gave to Bonaparte precisely what he wanted,—time to re-organize his armies, and to prepare the means of retrieving his disaster. Accordingly, on the 4th instant, having rebuilt the bridges on the Danube which had been destroyed by the Archduke during the former battle, and having secured them by outworks from a similar fate, he made a shew of crossing the river, with all his force, in front of the Austrian army, which lay strongly entrenched on the opposite side, on the very spot where the former battle had been fought and won. The Austrians, in consequence of these demonstrations, were induced to turn their whole attention to the quarter where they were made. In the mean time Bonaparte was employed in preparing the means of conveying the main body of his army across at a point which lay some miles lower down than Lobau. In the night which preceded the 5th of July, bridges were thrown over the Danube at this point; and before day-break on the morning of the 5th, the French army was drawn up on the left bank, with its left wing towards the river, and its right extending in a northerly direction, at the extremity of the left flank of the Austrian army. When this unexpected movement, by which his army was placed in a line nearly perpendicular to that which the French army occupied, was perceived by the Archduke, he was under the necessity of changing its position, and drawing it up in a parallel direction to the enemy. His entrenched camp

thus became of no use to him, and he was reduced to the necessity of contending for victory on the plain, with the disadvantage arising from surprise at discovering the successful manœuvre which Bonaparte had practised, and from the confusion which must have attended the complete disarrangement of all his plans. The armies were engaged till a late hour on the 5th, without any decisive advantage having been gained by either side, though the French appear to have rather advanced their position, and to have got possession of some of the Austrian entrenchments. On the 6th, at day-break, the battle was renewed, and appears to have been fiercely contested for some hours. By an effort on the part of the Archduke, he had considerably outflanked the left of the French army, which had advanced to Aspern, and was on the point of turning it, when Bonaparte made a furious attack, with a large concentrated column, on the Austrian centre, weakened by the extension of its right, and obliged it to give way; on which the Austrian right, fearful of being separated from the rest of the army, was obliged to abandon its advantages, and to join the centre in its retrograde movement. A general retreat, effected, however, in good order, and without the loss of cannon, was the consequence. The position of the French army rendered it necessary that the Archduke should retire on Moravia. He is thus in some measure cut off from Hungary; and the Archduke John's army, together with the whole of that kingdom, have thus become exposed to the operations of Bonaparte. It is impossible to say what loss was sustained in this engagement. It must have been large on both sides. The Austrian army, however, may still be considered as unbroken; and we trust it will please the Almighty to make it the means in his hands of curbing the pride and arrogance of this modern Sennacherib.

The Tyrolese appear to have made some progress. They are in possession of Innspruck, at which place the deputies charged with the provisional government have assembled. Bonaparte has published a decree, consigning General Chasteller, who formed and headed the Tyrolese insurrection, to military trial and punishment. The Emperor of Austria has signified his determination, in that case, to retaliate; on which Bonaparte has seized some Austrian noblemen residing at Vienna, whose lives are to answer for the safety of all his officers.

The Russian forces have not yet reached the theatre of action in Germany. If there

was before any room to doubt what part they would take in the war, it must be dissipated by the recent events on the Danube.

Sweden is still on friendly terms with us.

A small squadron of British armed ships have taken possession of Cuxhaven, on the Elbe, with a view, probably, to facilitate the intercourse between this country and the continent. We can, of course, retain possession of this post no longer than until the state of the war in Germany permits Bonaparte to dispatch thither the troops necessary to dispossess us.

The insurrection in the North of Germany, which had assumed under Schill so threatening an aspect, appears to have been nearly subdued.

The progress of the war in the Spanish peninsula has not been very gratifying during the last month. Portugal, it is true, has been completely evacuated a second time, and the French under Ney have been defeated near Vigo. But, on the other hand, Blake has sustained a severe defeat in Aragon; and through the delay which has arisen in arranging the rights of precedence between Sir Arthur Wellesley and General Cuesta, Soult and Victor have been enabled to unite their forces in the interior of Spain, and to obtain reinforcements, with a view to impede the advance of the combined Spanish and British army to Madrid, whither, it is supposed, its march will be directed.

King Joseph has issued a decree calculated to create a feeling in his favour in the minds of many Spaniards. The paper currency issued by the old government has been so much depreciated as to be hardly worth preserving: a decree has been issued, pledging the government to its liquidation, and stipulating that it shall be taken at par in return for the confiscated lands, which are about to be sold. The notes in question being held in greater or less quantities by almost every individual of property in Spain, who had begun to regard them as so much waste paper, it certainly is a most judicious proceeding on the part of Joseph thus to engage in every breast an advocate in his favour, by combining self-interest with the permanency of his power.

A large expedition, composed of British and Sicilian troops, under the command of General Stewart, had left Sicily, with the view, it is said, of making a descent on Italy. We trust that they will proceed to the head of the Adriatic Gulf, where alone any effectual diversion can now be made in favour of Austria. A large force acting in that quarter

with vigour, giving countenance and support to the Tyrolese and Hungarians, and in conjunction with them threatening Bonaparte's rear, might possibly produce some good effect on the state of the campaign. And if the expedition which is now proceeding from this country, and which amounts to 50,000 men, under the command of Lord Chatham, should at the same time be able, by the way of Holland, to penetrate into Germany, the northern provinces of that empire may be disposed to assert their independence and to join the common cause. Our movements, however, we greatly fear, on this as on former occasions, have been too tardy. The fate of Austria, and with Austria that of the continent, will, we fear, have been decided before our troops can be brought to act on either extremity of Bonaparte's formidable array. Our armies, if they have advanced from the coast, may then have to sustain the undivided force of a powerful and pursuing enemy; and we may have to deplore the renewal of those scenes which were acted last year in the north of Spain.

It is impossible to contemplate without great anxiety the large amount of British force which is now put to hazard in different parts of the continent. It may be estimated at 90,000 men. Had the whole of this force been directed to any one point; to penetrate, for instance, through Westphalia, to the banks of the Danube; we might possibly have seen great effects produced by it. But broken as it is at present into separate masses, it is to be apprehended, whatever partial success may attend their operations in the first instance, that no permanently favourable results are reasonably to be expected from them. The effect of defeat and disaster (and the possibility of these must be admitted), on our safety at home, is also a most serious consideration; and we trust, that, while such efforts are making to fight

the battles of the continent (in some measure, we allow, our own), care is also taken, that, in case our gallant armies should be cut off, or greatly reduced, we shall still have in full preparation the means, under Providence, of securing our land from that scourge, which has been so severely inflicted on the rest of Europe.

But we feel the vanity of speculating on future contingencies. All is in His hands, to whose view the future is as open as the past. He has his own purposes of wisdom and grace to fulfil: and Bonaparte with all his means of annoyance, and Great Britain with all her means of defence, are but the weapons of His warfare, "who ruleth in the armies of heaven and among the inhabitants of the earth," and before whose face not only the earth, but the heavens also, will one day flee away.

The French government have found it necessary to relax their commercial decrees. The minister of the interior is authorised to grant licences to foreign vessels to export the produce of France, and to import, in return, timber for ship-building, masts, hemp, iron, Peruvian bark and other drugs.

UNITED STATES.

No account has yet been received of the effect produced in America by our king's refusal to ratify Mr. Erskine's provisional agreement with that government.

A report was lately made to both houses of Congress, by the Secretary of the Treasury, on the state of the American finances. From that report it appears, that the net revenue arising from duties on merchandize, which in the year 1807 had amounted to four millions of dollars per quarter, fell in 1808 to two millions and a half per quarter; and in the first quarter of the present year had sunk to one million. This is very intelligibly attributed to their own embargo laws.

DEATHS.

Suddenly, in the course of the night preceding the 13th of June, the Rev. Dr. Stevens, Rector of Panfield, and Vicar of Helions Bumpsted, in the county of Essex. He was born of a respectable family, which has resided at Quornden in Leicestershire for nearly a century and a half. Before he went to the university he was placed for some years at Wakefield school, which was then under the care of that excellent man and amiable scholar, Mr. Clarke. At the

age of 18 he went to Trinity College, Cambridge, to which he gave a preference, because his friend, Dr. Zouch, had already been admitted to that college; and the friendship which then commenced continued unabated till three score and ten years had passed over them*. He took his degree in

* This is the same Dr. Zouch who lately declined the bishoprick of Carlisle when it was offered to him.

1761, and was almost immediately elected a fellow of Trinity. During his stay at the university, he gained some distinction by his zealous support of the doctrines of the Church, in opposition to Mr. Jebb. Two of his sermons, preached before the university on this occasion, have been published. When about 36 years of age he retired to the living of Helions Bumpsted, in Essex, where he married a lady, who, during twenty-six years, was a fellow-worker with him in his labours of faith and love, going about doing good, visiting the poor, giving medicine to the sick, and administering consolation to the afflicted. About six years ago he was deprived of this amiable and excellent companion, his infant children of an instructress who would have trained them in the ways of righteousness, and the poor of a benefactress whose appearance never failed to gladden their hearts. Dr. Stevens, during the course of his ministry, which occupied nearly half a century, was blessed with such extraordinary health, that he was never once prevented by illness from performing his professional duties on a Sunday. And during the whole of that period he ceased not to be instant, in season and out of season, not shunning to declare the whole counsel of God. Nor was his care directed exclusively to the spiritual wants of his parish. His liberality and charity were highly exemplary; and his integrity and uprightness were not to be surpassed. He was a zealous supporter of the constitution in church and state, but felt kindly towards the members of all other sects. On Saturday the 10th of June he returned from London, where he had spent a week. On Sunday he read the prayers and preached twice: his text, in the afternoon, was Heb. vi. 11 & 12: "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises." On Monday morning he rode out on horseback, and in the evening, after receiving the visit of two neighbouring gentlemen, he conversed with his children in his accustomed cheerful and edifying manner till near eleven o'clock. He retired to bed in good health and spirits; and being an early riser, the family were surprised in the morning at his not appearing so soon as usual. Attempts were made to awaken him, but in vain; and his door being bolted, a ladder was applied to his window. On entering the chamber, he was found lying as in a sweet sleep, his eyes

closed, and not a limb convulsed; so that there is reason to believe his departure was without pain, and during the hour of sleep. How enviable, thus to lie down to sleep in Jesus, and to awake to a glorious and joyful state above! It was a translation without tasting the bitterness of death. By this event the Church was deprived of a zealous and faithful minister, and an exemplary professor of its faith; the poor of his vicinity of a friend ever ready to promote the welfare of their bodies and souls; and twelve children, the youngest only ten years of age, of a father, whose place can only be supplied by Him who hath said, "Leave thy fatherless children to me, and I will preserve them."*

April 28th, at Edinburgh, in the 66th year of his age and 39th of his ministry, the Rev. Dr. Andrew Hunter, Professor of Divinity in the University, and one of the ministers of the Tron Church in the city of Edinburgh. † Dr. Hunter was one of whom it might be said, that he feared the Lord from his youth; and though possessing the means of succeeding in other lines of life, better calculated to gratify youthful ambition, he early devoted himself to the service of God in the ministry of the Gospel. The independent fortune he enjoyed he valued chiefly as it enabled him without distraction to fulfil his pastoral obligations, and to minister to the necessities of others. Through life his liberality knew no other limits than the extent of the means he could conscientiously appropriate to purposes of charity. He was a faithful and laborious minister of Jesus Christ; and the earnestness with which he taught and exhorted, both publicly and from house to house, manifested his affectionate solicitude for the eternal interests of his people. The integrity, purity, and candour of his mind were so conspicuous as to command the esteem and confidence even of those who differed from him. The mildness of his temper was such, that he was scarcely ever known to be moved to passion either in public or domestic life. He co-operated with earnestness and sincerity in every good work, being as free from ostentation as he was from selfishness. He was gentle and forbearing with all men, but firm and immovable in following the calls of duty.

* We are indebted for the above account to a relation of the deceased.

† The particulars which follow are taken from a sermon preached after the funeral of Dr. Hunter, by the Rev. Sir H. M. Wellwood, Bart. Sold by Hamilton, Paternoster Row.

Genuine piety, and the habitual power and experience of personal religion, were the great springs of his conduct, and gave their spirit and character to his public ministrations. The impressions of an ardent devotion, steadily cultivated through life, seemed to accompany him wherever he was, either in his family, or among his friends, or in the social circle: and when employed in training the youth committed to his care for the service of the Church of Christ, or in testifying to his people from the pulpit the Gospel of the grace of God, and exhorting them "that with purpose of heart they should cleave unto the Lord;" godliness and faith unfeigned were visibly stamped on all his services. From the commencement of the short illness which ended in his death, he seemed aware of its termination; and he expressed, not merely his entire resignation to God, but a most affecting satisfaction in the immediate prospect of entering on the possession of eternal life, through Jesus Christ our Lord. He possessed his understanding, with little

interruption, clear and entire to the last moment. He seemed to take delight in uttering his affectionate concern for his congregation, and for the youth he had laboured to instruct for the ministry; and he desired, with great solemnity, that his friends and brethren should be told that he died in the blessed and lively hope of the Gospel.—It is most useful to contemplate such an example as this. "Full of the Holy Ghost and of faith," he lived and died "cleaving to the Lord." How precious an attainment, to be able in any degree to follow his faith unfeigned, his godly sincerity, his mild and gentle spirit, his animating and triumphant hope in death! "Blessed are the dead which die in the Lord: yea, saith the Spirit, they rest from their labours, and their works do follow them."

July 14. In Great Cumberland Street, in the 72d year of his age, the Earl of Normantown, Archbishop of Dublin, and Primate of Ireland.

ANSWERS TO CORRESPONDENTS.

A Correspondent informs us, that the Hymn of Dr. Doddridge, introduced in our last number, appears in every copy of the Doctor's Hymns which he has seen. We can only say, that we were not aware of the circumstance.

In reply to "A CONSTANT READER," we beg to express our belief that the Editors of the Reformers' Bible are "men of principle."

We assure the gentleman who has written to us "in haste," that not only the pamphlet which he has done us the favour to transmit, but the review by which it is accompanied, and by which he purposed to elucidate its contents, are absolutely unintelligible to us.

A. M. H.; STOP; H. E.; Y. N. P.; and NEMO, have come to hand, and are under consideration.

ERRATUM.

Last Number, p. 369, col. 2, l. 14, for *pale* read *full*.

POSTSCRIPT.

JULY 28th.

AFTER the "View of Public Affairs" had passed through the hands of the compositor, farther intelligence arrived from the Continent, which, had we known it two or three days sooner, would have rendered superfluous much of what we had written. The French overtook the Austrians at Znaim in Moravia, and had commenced an attack upon them, when a messenger arrived from the Austrian camp to propose an armistice. This proposal was, after some delay, acceded to. A suspension of arms for thirty days has taken place, which is not to terminate until fifteen days' notice has been given by the party desirous of renewing hostilities. The line of

demarkation leaves the French in possession of the whole of Austria; part of Moravia; the citadels of Brunn and Gratz, which are to be delivered up to them; part of Hungary, including, we fear, Presburgh; and thence the line proceeds to Raab, and so on to Fiume. The most painful and humiliating part of this transaction is the abandonment of the Tyrolese to the fury of Bonaparte. The Austrian troops are to evacuate the Tyrol and the Voralberg without delay. This armistice can only be considered as a prelude to a treaty of peace, which will probably prepare, if not seal, the destruction of the Austrian monarchy.